THE CHURCHMAN.

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POETRY.

To the Editor of the Churchman.

Rev. Sir,—Having lately perused Taylor's "Ancient Christianity" with feelings somewhat akin to disgust, my mind naturally reverted to that Church which he has so much vilified, and relieved itself in the following lines, which if you deem worthy, you will oblige a constant reader by inserting them in your paper.

New York, January 5, 1840.

THE ANCIENT CHURCH.

The ancient Church, the ancient Church,
How firmly to the heart it clings!
And like a thought of by-gone years,
A sweet yet mournful pleasure brings;
Her steadfast faith, her holy deeds,
The memory of her martyr band,
Steal softly down the lapse of years,
Like incense from a distant land.

We joy that in her form we trace
The impress of her Saviour's hand,
A burning zeal, a living love,
A faithfulness to his command.
We joy that though her trials came,
Yet never did her hope grow dim,
But with a holy confidence
Her trust was ever sure in Him.

Age after age has passed away,
Since first her shining light arose,
And where were once her champions,
Are gathered now, alas! her foes.
Yet still, like some old monument
That cannot dread the touch of time,
She stands alone and beautiful,
Her Maker's blest and holy shrine.

Then shame on those, who now would mar
That glorious relic of the past,
Which, founded on her Saviour Christ,
Defied each earthly storm and blast;
And in her darkest, dreariest hour,
Still trusted in His boundless love,
And knew the promise* made on earth,
Was registered in heaven above.

T. E. J.

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* Lo, I am with you alway.

For the Churchman.

LOOKING FOR THAT BLESSED HOPE, &C.

Titus, ii. 13.

That blessed hope,—it doth afford to the true sons of God,
While travelling the narrow road, which saints in heaven once trod,
Through all the weary pilgrimage, in good or evil day,
A peace the world can never give, and never take away.

That blessed hope,—an anchor sure: it entereth the veil;
It tells of immortality and joy within its pale;
That the redeemed of the Lord, shall there from ill be free,
And reign with CHRIST in perfect bliss, to all eternity.

That blessed hope;—how many a soul has kindled in its smile;
Fought with the enemies of truth, with sin and death awhile;
And having prospered by its light, and conquered in the strife,
Received at length a full reward, in everlasting life!

O may that blessed hope be mine, to guide, to light, to cheer;
To save me from despondency, while a sojourner here;
To lead me through the vale of tears, and safe conduct to rest,
Where hope is in fruition lost, and man in God is bless'd.

S. H. C.

Rutland, Vt., Feb. 1, 1840.

WISDOM IS GRAY HAIR TO MAN.

When I reflect what an inconsiderable little atom every single man is, with respect to the whole creation, methinks 'tis a shame to be concerned at the removal of such a trivial animal as I am. The morning after my exit the sun will rise as bright as ever, the flowers will smell as sweet, the plants will spring as green, the world will proceed in its old course, people will laugh as heartily and marry as fast as they were used to do. The memory of man (as it is elegantly expressed in the Book of Wisdom) passeth away as the remembrance of a guest that tarrieth but one day. There are reasons enough in the fourth chapter of the same book, to make any young man contented with the prospect of death. "For honorable age is not that which standeth in length of time, or is measured by number of years. But wisdom is gray hair to man, and an unspotted life is old age; he was taken away speedily, lest wickedness should alter his understanding, or deceit beguile his soul."—*Pope.*

GROWTH IN GRACE.

The growth of a believer is not like a mushroom, but like an oak, which increases slowly indeed, but surely. Many suns, showers, and frosts pass upon it before it comes to perfection; and though in winter it seems dead, it is gathering strength at the root.—*Cowper.*

TACITURNITY OF GENIUS.

In conversation, Dante was taciturn or satyrical; Butler was silent or caustic; Gray and Alfieri seldom talked or smiled. Descartes, whose avocations formed him for meditation and solitude, was silent. Rousseau was remarkably trite in conversation—not a word of fancy or eloquence warmed him. Milton was unsocial, and even irritable, when much pressed by the talk of others. Addison and Moliere were only observers in society; and Dryden has very honestly told us—"My conversation is dull and slow; my humor saturnine and reserved; in short, I am not one of those who endeavor to break jests in company, or make repartees."

THE EXALTED HORN.

The women of some parts of Syria still use the tantoura, or *horn,* to support the veil. They are of gold, silver, or wood, according to the wealth of the owner; the young, rich, and vain, wear them of great length, and very prominent from the forehead; whereas, the humble poor, and aged, place it upon the side of the head, and in these it is much shorter. Thus, the *exalted horn* still remains a mark of power and confidence, as it was in the days of Israel's glory.

THE HISTORY OF THE PRAYER BOOK OF THE CHURCH OF ENGLAND.

BY EDWARD BERENS.

CHAPTER I.

Origin of the Prayer Book of the Church of England.—English Translations of the Bible.—First Prayer Book of Edward VI.

The wise and pious men who, towards the middle of the sixteenth century, engaged in the work of freeing the Church of England from the blemishes and imperfections which had crept in during the darkness of the middle ages, were obliged to proceed with wary and hesitating steps during the reign of the despotic and capricious Henry. Attached by early education and habit to most of the peculiar doctrines of Romanism, his personal vanity was enlisted in the same cause, by the praises, which, from almost all parts of Europe, had been lavished upon his book against Luther in defence of the Seven Sacraments maintained by the Church of Rome, for which book he received from the Pope the title of Defender of the Faith.

Henry's natural abilities were good, his attainments as a scholar and a theologian were by no means inconsiderable, and his exaggerated notions of his prerogative as king, concurred with his confidence in his own intellectual powers, in rendering him little disposed to brook any opposition to his will. In the early part of his reign, there was in his character much that was generous and amiable; but towards the close of it, when his temper was soured by the disappointment of his hopes of happiness from marriage, by the attempts of the court of Rome to incite his subjects to sedition and rebellion, by the practices of its emissaries, and at length by disease, he degenerated into a sanguinary tyrant. Protestants and Papists were in almost equal danger. On the one hand, Sir Thomas More, and Fisher, Bishop of Rochester, two of the most learned, honest, and pious men in the kingdom,* were brought to the scaffold for denying the king's ecclesiastical supremacy; and, on the other, Bilney and Frith, and the noble-minded Anne Askew, together with many other conscientious and single-hearted persons, were consigned to the flames for not admitting that the actual body of Christ was present in the Holy Eucharist. In one instance, on the very same day that three Protestant clergymen, Barnes, Gerrard, and Jerom, were burnt in Smithfield for combating the tenets of the Church of Rome,—Abel, Fetherstone, and Powel, three zealous Romanists, were executed as traitors, for denying the king's supremacy.

Henry the Eighth died the 28th of January, 1547, and the accession of his son, Edward the Sixth, gave fresh hopes and encouragement to the advocates of the Reformation. Edward was affectionately attached to Cranmer, who had been one of his sponsors at the baptismal font, and his education had been [illegible] Dr. Richard Cox, one of the ablest and most learned supporters of unadulterated religion.

The deceased king left a will, which was drawn up about two years previously, but by his direction transcribed, signed, and attested about a month before his death. In this will,† Henry appointed Cranmer, together with fifteen persons of rank, most of them high officers of state, to be his executors. Among these, the Earl of Hertford was elected, and forthwith proclaimed, Protector of the realm, and Governor of the king's person, until he should complete the age of eighteen years. For this office he was deemed most fit, as being the king's uncle by the mother's side, very near to him in blood, but yet not in any degree capable of succeeding to the crown. In about a fortnight after his appointment to this dignity, he was created Duke of Somerset. The Protector was well disposed to further the work of reformation; and under his auspices it made rapid progress, though no step was taken precipitately, or without much consideration.

One of the first objects of Cranmer and his fellow-laborers was to enable the people of this land to join in the public worship of the Church, both with the spirit and the understanding, by having that worship celebrated in their own language. They justly argued, that "it was a thing plainly repugnant to the word of God, and the custom of the Primitive Church, to have public prayer in the Church, or to minister the Sacraments, in a tongue not understanded of the people."

The several separate books, however, for the public offices of the Church, the Missal or Mass Book, the Breviary, and the Ritual,‡ were at that time all in Latin. These books were not only in Latin, but also, though in substance they contained much that was primitive and excellent, and well calculated for the purposes of devotion, yet many later editions had been made to them strongly tainted, in the judgment of our reformers, with superstition and error. Accordingly, in the first year of Edward's reign, the Convocation inquired into the progress which had been made, at their desire, in examining, reforming, and publishing the divine service; and in the following year, the king appointed the Archbishop of Canterbury, with other learned and devout bishops and divines, to draw an order for divine worship, having respect to the pure religion of Christ taught in the Scripture, and to the practice of the primitive Church. With Cranmer were associated Ridley and five other bishops, and also six distinguished divines, one of whom was Cox, Almoner and Preceptor to the king, and Dean of Westminster, and Christ Church, Oxford.§—The Prayer Book was probably compiled by only a few of the commissioners, particularly Cranmer and Ridley; discussed and assented to by others; and, when enacted, protested against by three of the Bishops, Day, Skyp, and Thirlby.

In entering upon this important undertaking, Cranmer and his associates proceeded with that wisdom and prudence which characterized all their proceedings. Their object was *not to innovate,* but rather to prune away and remove innovations. It was their wish, according to their commission, to retain whatever was sanctioned by Scripture, and by primitive usage, and to reject nothing but what savored of superstition, or tended to encourage erroneous views, either of doctrine or of religious worship.—Nothing was farther from their thoughts than the presumptuous notion of composing an entirely new form for public devotion. They adopted, in great measure, the formularies which had long been established in the country, and sanctioned by general use, merely freeing them from the blemishes which had adhered to them during the period of ignorance and superstition, and making such scriptural additions as they appeared to require.

It seems to have been often assumed by learned men, that there was originally some one Apostolic form of Liturgy* in the Christian Church, to which all the monuments of ancient liturgies, and the notices which the Fathers supply, might be reduced. But the truth is, there are several different forms of liturgy now in existence, which, as far as we can perceive, have been different from each other from the most remote period. The *Oriental Liturgy* was established, as its name imports, in the eastern parts of Christendom; the *Alexandrian* was used in Egypt, Abyssinia, and the country extending along the Mediterranean towards the west; the *Roman* prevailed throughout Italy, Sicily, and the civil diocese of Africa; and the *Gallican Liturgy* was adopted throughout Gaul and Spain. A substantial uniformity appears to have pervaded them all, though this uniformity did not preclude some degree of variation. The Bishop of each Church seems to have possessed the authority of altering his own Liturgy by the addition of new ideas and rites; and the exercise of this power, either individually or collectively, accounts for the variations which we find in the Liturgies now extant, originally derived from the same general model.

It is clear from the testimony of ancient writers, that the religion of Christ had been preached in the British isles, and many converts made, at a very early period. In the fifth century, Christianity seems to have been generally embraced throughout England. When, in the year 429, Germanus, Bishop of Auxerre, and Lupus, Bishop of Troyes, were sent into this country to arrest the progress of Pelagianism, they are said to have brought with them the Gallican Liturgy, which differed materially from that in use at Rome, and was similar to, or rather identical with, the Spanish or Mozarabic† Liturgy, which had long been adopted in Spain.‡ This fact, however, appears not to be clearly established.

Towards the end of the following century, the Saxons, by repeated victories, had obtained possession of nearly the whole of England. As their conquests extended, they established their own heathenism, demolished the Christian Churches, and suppressed the true worship as far as their dominions reached. Paganism became the prevailing religion, and the Church of Christ was no where visible to any degree, excepting in Wales, Cornwall, and Cumberland, where the Saxons had been unable to penetrate.

It was this depressed state of the Church which induced Gregory the Great, in the year 596, to send Augustine the Monk into England, to attempt the conversion of its Saxon conquerors. In the year after his arrival, having made considerable progress in the great work on which he was sent, and having been himself consecrated at Arles as Metropolitan of the English nation, Augustine despatched messengers to Rome to announce his success, and to request the pope's resolution of several questions. One of these questions was, that since there was such a diversity between the offices of the Roman and Gallican Churches, he desired to know which he should follow. Gregory's answer was, that he should choose that which was most proper for the English Church. (Collier, i. 48.) One of the highest authorities on this subject, however, (Palmer, vol. i.,) says, "There can be no doubt that Augustine and his companions carried with them the Sacramentary of Gregory, by whom they were sent. In fact, the liturgical books of the Anglo-Saxon Church in subsequent times were nothing else but transcripts of that Sacramentary. As, however, each bishop had the power of making some alterations in the Liturgy of his Church, in process of time different customs arose, and several became so established, as to receive the names of their respective Churches. Thus gradually the 'uses' or customs of York, Sarum, Hereford, Bangor, Lincoln, Aberdeen, &c., came to be distinguished from each other."

The Missals and other ritual books of York and Hereford have been printed. The "use" or custom of Sarum derives its origin from Osmund, Bishop of that see in 1078, and Chancellor of England. Of Osmund we are informed that he built a new cathedral; collected together clergy, distinguished as well for learning as for a knowledge of chanting; and composed a book for the regulation of ecclesiastical offices, which was entitled the "Custom Book." The substance of this was probably incorporated into the Missal, and other ritual books of Sarum; and ere long, almost the whole of England, Wales, and Ireland, adopted it. The other Missals and Rituals used in England differed from it very little.

Nearly at the same time that Osmund established in his diocese, and ultimately in the greater part of England, his book of Divine Offices, the arrogant and imperious Hildebrand determined that the Liturgy of the Universal Church should be performed in Latin only. For seven or eight hundred years* the service of the ancient Church was, generally speaking, performed in the vernacular or common language of every country.† How it happened that a custom so contrary to reason and common sense as that of celebrating the public service in a language not "understanded of the people," should have prevailed, and should still prevail, so extensively in Europe, it may be expedient to explain.

The conquering arms of the Romans had introduced their language very extensively into the countries of Western Europe and of the north of Africa. In these countries, Latin, being generally spoken by the more educated classes, became the language of their literature, of their courts of law, and of religion. The use of Latin, however, as in some sort the vulgar tongue, which had prevailed throughout the countries alluded to, gradually ceased in several of them during the course of the ninth century; and the language of the first conquerors was insensibly corrupted or superseded by the barbarous jargon of their more recent invaders. Latin thus became a subject of study, and all knowledge of it was presently confined to the priesthood and men of learning.

It is probable, that in England all the Offices of the Church were performed generally in Latin, some time before the Norman conquest. And not only were the public Offices of the Church performed in Latin, but the Latin translation of the Holy Scriptures, commonly called the Vulgate, was the only translation which was permitted to be in common use.

Some advances towards allowing the use of the English language in the public service, were made by the publication of Henry the Eighth's Primer, 1545. In the preface the king says, "We have set out and given to our subjects a determinate form of praying in their own mother tongue, to the intent that such as are ignorant of any strange or foreign speech, may have what to pray in their own acquainted and familiar language," &c. And again, "We have judged it to be of no small force, for the avoiding of strife and contention, to have one uniform manner or course of praying throughout all our dominions."

This Primer contains, in English, the Creed, Lord's Prayer, and Ten Commandments, together with Prayers, Suffrages, Hymns, and select passages of Scripture for morning and evening devotion. It gives also, in English, the Litany,—nearly the same with that which we now use, to be said alternately by the Priest and people. Towards the end are several excellent prayers, (for the most part taken from the Scriptures, and from the books of Wisdom and Ecclesiasticus,) on *particular occasions,* for *particular graces and blessings,* and *against* [illegible]. And together with these are given, "A fruitful prayer to be used at all times," "A devout prayer unto Jesus Christ, called O bone Jesu," "A prayer to be said at the hour of death," and "A general confession of sins unto God." These prayers, however, are all evidently intended for private devotion, not for congregational or public worship.‡

As the holy Eucharist had, through the perverseness of man, been unhappily made the occasion of the fiercest dissension, and as resistance to the doctrine of the Church of Rome respecting this Sacrament, had, during the late reign, brought so many persons of both sexes to the stake, it was an object of primary importance to set the minds of the people at rest upon this important subject as soon as possible. In the first year of the reign of Edward, the Convocation having unanimously approved of the measure, an Act of Parliament was passed, (Dec. 1547,) converting the *mass* into a communion, and requiring that the sacrament of the Lord's Supper should be delivered to the people, and under both kinds.§

In furtherance of this object, a Commission was about the same time issued to Cranmer, and the other divines above alluded to, requiring them to prepare an Office for the Holy Communion. Within four months afterwards, on the 8th of March, 1548, the Office was completed; but still a considerable portion of it continued to be read in Latin, in compliance with the prejudices of the Romanists. It was forthwith published, with the King's Proclamation enjoining the use of it, and advising men "to content themselves with following authority, and not to run before it; lest by their rashness they should become the greatest hinderers of such things, as they, more arrogantly than godly, would seem, by their own private authority, most hotly to set forward." (Ridley's Life of Ridley, book iv. p. 222.)

It appears that a new Commission was now addressed to the same divines, (the Commissioners formerly mentioned,) directing them to prepare a complete collection of Divine Offices for public worship. This Commission met at Windsor in May, 1548, and drew up a Book of Common Prayer, which was approved by Convocation, and finally ratified by Act of Parliament in the ensuing January. It was enjoined to be used for all divine Offices from the feast of Whitsunday following, and was published by Whitchurch on the 4th of May, 1549. (Cardwell.)

This Prayer Book was *substantially* the same with that which we now have, though several additions were made to it, and some parts of it altered, in successive reviews. What the most important of these additions and alterations were, will be mentioned hereafter.

(To be continued.)

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* Both Fisher and More, however, persecuted to the death those whom they called heretics.

† The will begins thus: "In the name of God, and of the glorious and blessed Virgin, our Lady St. Mary, and of all the holy company of heaven." It requires the Dean and Canons of Windsor "to keep yearly four solemn *obits*" for the deceased monarch, and then in the same clause goes on to establish the *Poor Knights* of Windsor.

‡ These books were in separate volumes. The Missal, or Mass Book, was for the most part very ancient, and furnished the groundwork of our present Office for the Holy Communion. The Breviary, which in some degree answers to our present Morning and Evening Service, seems to have had its name from its being formed out of the several Service Books, the Antiphonarium, the Hymnarium, the Collectarium, &c. &c. &c., used in the Latin Church. For the Latin Ritual were substituted our Offices for Baptism, Confirmation, Matrimony, Visitation of the Sick, and Burial of the Dead.

§ Fuller and Strype. Burnet gives a different list. It is not improbable that the larger number was appointed in the first instance, in the year 1547, when the Order for the Communion was to be drawn up, and was afterwards reduced to the commission mentioned by Strype, when the object was to compose a Book of Common Prayer. Cardwell.

* Palmer's Origines Liturgicæ. N. B. Mr. Palmer uses the word "Liturgy" in the restricted sense, as denoting the service used in the celebration of the Eucharist.

† Mozarabic; so called by a wrong pronunciation of mixt Arabic, the Saracenic or Arab conquerors of Spain being mixed and incorporated with the original inhabitants. That excellent man and able minister, Cardinal Ximenes, took effectual care to preserve the Mozarabic rites. He ordered the Missal to be fairly transcribed, and founded a College of Priests, who are bound by their constitution to say the Mozarabic service every day in a chapel belonging to the cathedral at Toledo. The same practice was continued in several parishes in that city, and in a chapel at Salamanca. Collier, ii. 253.

‡ See that excellent and most learned book, Palmer's Origines Liturgicæ, vol. i. p. 8, and 166.

* Bingham says 1000.

† This assertion is supported, says Heylin, (Hist. Ref. p. 66,) by Lyra and Aquinas, two as great clerks as any in the Church of Rome. See 1 Cor. xiv. 9, 16.

‡ See "The Three Primers put forth in the reign of Henry VIII.," printed at Oxford in 1834, under the superintendence of the excellent and deeply learned Dr. Burton.

§ The word *mass* is now generally applied to the Lord's Supper, as administered by the Church of Rome, but, it should seem, most erroneously, if the origin and meaning of the term be taken into the account. The word is the same with the ancient Latin term *missa,* which was a general name for every part of divine service. One of the most learned liturgical writers of the Roman Church (Mabillon) judiciously remarks, that the word *missa* has at least three significations. It sometimes signifies the lessons, sometimes the collects or prayers, and sometimes the *dismission* of the people. Indeed, the third reason is the original meaning of the word; for *missa* is the same as *missio.* It was the form used in the Latin Church, *Ite, missa est,* the solemn words used at the dismission of the catechumens first, and then of the whole assembly afterwards, at the end of their respective services. Bingham, book xiii. chap. 1.

COMMUNICATIONS.

For the Churchman.

OXFORD.

(Concluded.)

I did not retire immediately with the crowd, but sat down by the banks of the Isis, where I could see the towers of Magdalen College and Addison's walk. I was agreeably rewarded for my loiterings, for the bells of some of the chapels began to chime for evening prayers, whilst the moon rose over their gray pinnacles, making us forget to mark

> "The due clock swinging slow, with sweepy sway,
> Measuring time's flight with momentary sound."
> *T. Warton.*

The chiming of these bells reminded us of "*Mighty Tom,*" and the old English glee,

> "Hark the bonny Christ Church bells!"

According to song and legend, the Mighty Tom of Oxford has been rung at nine o'clock, to "call the bearers home," from time immemorial.

Although this famous bell is called Tom, it appears from good authority it was christened Mary! out of compliment to Queen Mary, of blood and fagot memory. It was an orthodox ceremony in those Catholic times, to baptize bells with much pomp. Dr. Tresham, Vice-Chancellor of Oxford, performed this duty on Mighty Tom, and his exclamation when summoned to mass by it for the first time, is thus recorded in his own words:—"Oh, delicate and sweet harmony! Oh, beautiful Mary! how musical she sounds! how strangely she pleaseth my ear!" As the sounds of the chiming bells is so frequent in almost every town in England, it must make an impression in youth not easily forgotten—carrying the thoughts of the listener back to his home—to the bells of his native town, and with it a thousand fond associations or recollections, not felt by one who has not passed his infancy in an old country. But we can enter into the feelings of the poets of England, who dwell so fondly on the sounds of the village chimes, and the endearing reflections connected with them. "I never hear chimes that they do no remind me of those which were formerly the first sounds I heard in the morning, which used to quicken my steps on my way to school, and which announced my release from it, when the same tune, methought, had always a merrier import. When I remember their tones, life seems to me like a dream, and a train of recollections arises, which, if it were allowed to have its course, would end in tears."* This extract, attributed to Dr. Southey, exhibits, with singular pathos, the true feelings of a poet, reviving the memory of his youthful days. Another bard, the Minstrel of Erin, the tender and graceful Moore, dwells thus fondly on the subject, in the following exquisite lines, most appropriately called a

SONG OF THE OLDEN TIME.

"There's a song of the olden time,
Falling sweet on the ear,
Like the dream of some village chime,
Which in youth we lov'd to hear.
When in amidst the grand and gay,
When Music lends her gentle art,
I never hear so sweet a lay,
Or one that hangs so round my heart,
As that song of the olden time,
Falling sad on the ear,
Like the dream of some village chime,
Which in youth we lov'd to hear.

And when all of this life is gone,
E'en the hope lingering now—
Like the last of the leaves left on
Autumn's sear and faded bough—
'Twill seem as still those friends were near
Who lov'd me in youth's early day,
When, in that parting hour, I hear
The same sweet notes, and die away
To that song of the olden time,
Breath'd like hope's farewell strain,
To say, in some bright clime,
Love and youth may shine again."

Southey was a graduate of Oxford, which circumstance may account for his discoursing so feelingly and eloquently about bells;† for he informs us—"There are more mysteries in a peal of bells than were touched upon by the Bishop of Chalons in his sermon." It is very certain that there is more in these little matters than are dreamed of in our philosophy. The chimes of Oxford remind us also of ancient manners and ordinances now obsolete—relics of feudal times and old customs, some, perhaps, "more honored in the breach than the observance." To William the Conqueror has commonly been attributed the law, and oppressive introduction in England, of the Curfew Bell.

> "When the shivering wretches, at the curfew sound,
> Dejected sunk into their sordid beds,
> And, through the mournful gloom of ancient times,
> Mused sad, or dreamt of better."—*Thompson.*

At its warning notes the people of England were obliged to cover up their fires at sunset in summer, and at eight o'clock in winter. This law, it is stated by Stow, the antiquarian, was a cruel piece of tyranny of the Conqueror, imposed upon the people as a badge of servitude. This, like many other vulgar errors, has no foundation in facts, although the Conqueror may have revived this custom in Britain, previously established in Normandy. But the true origin of the law appears to have been of a much earlier date, having been introduced by King Alfred, the restorer of the University of Oxford, who ordained, that the inhabitants of that city should cover up their fires and go to bed at the ringing of the curfew. Which custom, according to an old History of Oxford, "is observed to this day, and the bell as constantly rings at eight as Great Tom tolls at nine." Besides being a misrepresentation, it is proved to have been a prudent act of the politic Alfred—that wise encourager of learning and liberty in England. The wisdom of this piece of police-law was to prevent the occurrence of fires, which were very frequent and destructive, as we learn from Saxon chronicles; the buildings at that early period being mostly of wood, and towns were repeatedly destroyed. Hence the custom, all over England, originated, and the poetical allusion to it emanating from Shakspeare, down to Gray's Elegy, written in a Country Church-yard,

> "The curfew tolls the knell of parting day."

Some have loved the sounds of these bells so well, or have been actuated by the belief in the good derived from having them rung at certain periods of the day, that many persons have left donations to defray the expense. This is very common all over England, and I recollect hearing a merry peal rung at that beautiful church, St. Martin's in the Fields, London, agreeably to a bequest of the celebrated Nell Gwyn, who was buried in its church-yard, for that purpose. It was a benevolent way of keeping her memory alive, certainly, but I could not repress a smile, when, on inquiring into the cause of this merry peal, I was answered by the bell-ringers, "It is for the famous Nell Gwyn, Sir!" These are traits of the English character, which the American may note in a thousand little ancient customs, religiously preserved. The sound of the curfew bell, it has been observed, "may be little heeded amidst the bustle of a metropolis; but in the country, where men's minds are more tranquil and less disturbed, the curfew may fall 'like good seed' into the heart of the listener, and its solemn sound remind him of the Providence that refreshed him with sleep, invigorating him through the day, again brought him to the repose of night, and its devotional exercise; for, as beautifully remarked by a philosopher, Sleep is elder brother to Death, and so like him, that he durst not trust himself without saying his prayers."

Bells, it may be supposed, were more common in the olden time than books, as we are informed, King Alfred is believed "to have given a very large estate for a book on a learned subject;" hence the origin of the proverb—"Learning is better than house and land."

Music has also blended itself with learning in various ways, and the science of bell-ringing was not considered derogatory to the learned Churchman or scholar in former days. In olden times the warrior, the scholar, the poet, and musician, were united in the same person, in many instances during the fourteenth and fifteenth centuries. Churchmen and prelates studied music as a branch of their education; and it is not a little curious to see how this taste has been preserved. England, it is said, has no national music; but the melodies of her Church, in the chants and anthems of her cathedral service, exhibit a style of harmony peculiar to herself, and is as beautiful as it is original and devotional. A Doctor of Music is very properly one of the professors of Oxford, as well as in all the learned universities in England.

But it is time to depart; we have been pondering, whilst Old, or Mighty Tom, from Christ Church tower, has just tolled its one hundred and one notes, the number of the members called students; and its bim, bom, sounds‡ have suddenly awakened me from my reverie.

Let us stroll along the pleasant banks of the Cherwell into Addison's Walk, in this soft moonlight. Here we are, in this grove, supposed to have been formed in the reign of Queen Elizabeth; where the deep tints of these fine old trees look deeper still, as the moon-beams tip their edges, leaving their larger masses in dark shadow. And see! the light flickers like silver on the water; and these picturesque animals, the dappled deer, how quietly they rest under the branches of that ancient monarch elm. Think you Addison meditated thus, in his favorite walk? or could he have desired a more lovely place or hour, to reflect upon his favorite hero, Cato, than this?

Let us proceed under yonder grove of elms to High street, and view this famous avenue by moonlight. See, the spires and turrets of this cathedral town! how magnificent they look! how they tower up towards the sky, with their fretted pinnacles and projections of solid stone! All the tokens of life we discover now, as we gaze up towards the dormitories of the colleges, is here and there a glimmering light, indicating the student at his books. But fail not to mark the remote and antiquated style of the dwelling houses also—they are both curious and interesting—with their carved bay-windows, turreted gables, and quaint ornaments—and then say if Oxford is not one of the most picturesque places you ever beheld, and whether the poet Warton is not a fit companion for this unique old place—and if you can, repress exclaiming with him,

> "Hail, Oxford, hail!"

Oxford is a most striking city, merely studied for its picturesque remains of antiquity. It would command admiration from the foreigner, from the great beauty of its streets and buildings alone, without its treasures of rare manuscripts, its libraries, its paintings, statuary, and other works of art. But beside all this, it is replete with materials of deep interest for the thoughtful and reflecting mind—a mind that wishes to contemplate one of the fountain-heads of British literature. A mere glance at the history of education in England, will show how conspicuous Oxford has been in keeping the lamp of learning, and even the language itself, from utter annihilation, which threatened it at one time; for the English tongue had a hard struggle for existence. Before the Normans invaded England, the children of her princes and nobles were instructed in the Latin and Saxon tongues; and the chief colleges were at Oxford. These schools decayed after the death of King Alfred, and a severe calamity befel the city, having been burnt by the Danes in 1133. After the Norman invasion, the law pleadings and parliamentary discussions were all French. The Normans despising the Saxons, the language of Britain shared the same contempt, and seemed destined to a total extinction. "The English language does not appear to have been spoken, or even understood, in the twelfth century. The language of this period was termed Anglo-Norman." It was during the reign of Edward III., that William of Wykeham gave an impetus to learning, by founding the New College, from which time Oxford gradually rose again to be noted for its encouragement of the learned. Therefore, there is something august and elevating in the contemplation of a city, dedicated as this has been from remote ages—pursuing the even tenor of its way, and accumulating, with time and care, the rich stores of erudition and art—preserving in her libraries the tomes of cost and rarity—and lavishing her wealth in beautifying and adorning her streets, squares, and quadrangles—all devoted to wise or holy purposes. This gives a moral dignity to the place, which cannot be looked or dwelt upon without admiration, by the most indifferent observer.

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* "The Doctor."

† See "The Doctor."

‡ Part of the inscription on the bell. The Mighty Tom of Oxford is one of the largest bells in England. It formerly belonged to Osney Abbey, and has since been recast. It has this inscription on it—"Magnus Thomas Clusius Oxoniensis, renatus Apr. 8, 1680," &c. The original inscription was—"In Thomæ laude resono Bim, Bom sine fraude." The dimensions of this bell are—diameter seven feet one inch, from the crown to the brim five feet nine inches, weight 17,000 lbs, weight of the clapper 342. Every night, at ten minutes past nine, it tolls, when the gates of colleges and halls are shut.

But we have arrived at the notable Angel Inn—our musings are at an end! Yet we wish to retain in our memory a remembrance of this fine old cathedral town, where

> "Cloister'd piety displays
> Her mouldering roll, the piercing eye explores
> New manners, and the pomp of elder days,
> Whence culls the pensive bard his pictur'd stores;
> Nor rough, nor barren, are the winding ways
> Of hoar antiquity—but strown with flowers."
> *T. Warton.*

Pleasant has been our ramble; for to us all sights are not of the same character, or impart an equal glow of delight. "There are some places in the world, which imaginative persons, who contract a sympathy with genius, feel it almost a duty to visit. Not to perform such pilgrimages seems to neglect one of the objects of life." Some places stir up grand and deep emotions, whilst others "leave not a rack behind," after the first impressions have passed away. Not so with Oxford, for, like the prolonged cadences of some beautiful and melodious anthem, it delights, and lingers upon the mind, associated and blended with the holiest and most exalted purposes of piety—virtue—and learning. D.

For the Churchman.

THE LATE BISHOP SEABURY.

Mr. Editor,—In recently looking over the Christian Observer for 1833, my attention, which had been attracted to an article, entitled *Unedited Letters of Abp. Secker,** was further arrested by the following passage in the introductory remarks of the editor, on page 209:

"The English Bishops could not legally dispense with the oath of allegiance prescribed by the Act of Uniformity, till they procured an Act of Parliament for the purpose; and even that act applied only to the ordination of priests and deacons, and not to the consecration of bishops; and other difficulties and delays occurred: so that the patience of our American brethren was well nigh exhausted; and *Mr.* Seabury, the first American Bishop, *resorted in a heat* from Lambeth to *Edinburgh,* to get himself consecrated by the Non-juring Bishops of Scotland."

I have for some years been desirous to see, from the pen of some one fully competent to the task, Memoirs of the life, character, and labors of the first Bishop consecrated for the Church in the United States. I have been in the habit of thinking, that we are much more indebted to him for the early organization of our Church, upon sound ecclesiastical principles, than is generally supposed. Is there any hope of my having this desire fulfilled? I have also supposed, that, among the unedited writings of Bishop Seabury, there might be found some, which could, to their profit, be laid before the members of the Church. I think it probable that *you,* sir, may have the means of thus producing a work of no little interest.—May I indulge the hope that such a publication will ere long appear?

Whence the editor of the Christian Observer may have drawn his authority for the above statement, I am ignorant. There are some errors, certainly, into which he could not have been led by any competent authority. From the letter of the Clergy of Connecticut to the Archbishop of Canterbury, a copy of which, in the Churchman's Magazine for 1807, now lies before me, it appears that the application for consecration was made in behalf, not of "*Mr.* Seabury," but of "*the Reverend Dr.* Samuel Seabury, who has been the society's worthy missionary for many years. From Bishop Seabury's own letters, published in the Churchman's Magazine for 1806—from the certificate of his consecration, (Journals Gen. Convention, Bioren's ed. p. 111,) Skinner's Annals of Scottish Episcopacy, and various other publications, it appears, that Bishop Seabury was consecrated, *not* at *Edinburgh,* but at *Aberdeen.*

There is, probably, as little ground for the assertion that the Bishop "resorted in a heat" to Scotland, as for the misrepresentation in these lesser matters. In *the Memoirs of the Life of Granville Sharpe, by Prince Hoare,* a similar allegation was made against the Bishop. "Dr. Seabury, on coming to England," says Mr. Hoare, "called on the Archbishop of Canterbury for consecration, to the great surprise of the Archbishop, who was apprehensive that it might give great offence to the Americans, with whom we had just then made peace; and therefore his grace (the very worthy and learned Dr. Moore) wished to be allowed some time to consider of his request: upon which Dr. Seabury abruptly left the room, saying, if your grace will not grant me consecration, I know where to obtain it: and immediately set off for Aberdeen."

This passage, soon after the Life of Mr. Sharpe reached this country, attracted the attention of the late Bishop White, who, as is known to your present correspondent, caused a communication to be inserted in the *Christian Journal* at New York, vindicating Bishop Seabury from this charge; with the signature, however, of *Vindex.* From that paper the following statement is taken:

"Dr. Seabury arrived in London on the 7th of July, 1783, and did not set off for Aberdeen until a short time before his consecration, on the 14th of November, 1784. In the interval, he had considerable intercourse with the English prelacy, on the subject of his mission. This might be made to appear from sundry letters of his private correspondence, and by credible testimony of conversations held by him, after his return. But the view shall be limited to his letters to the clergy of Connecticut, published in the Churchman's Magazine, in the year 1806.

"It appears, that soon after his arrival, he first waited on the Bishop of London, Dr. Lowth; probably, because the Bishops of London had been diocesans of America. This Bishop 'mentioned the state oaths in the ordination offices as impediments; but supposed, that the King's dispensation would be a sufficient warrant for the Archbishops to proceed on.' Thus writes Dr. Seabury, and then adds—'But upon conversing with his Grace of Canterbury, I found his opinion rather different from the Bishop of London. He received me politely, approved of the measure, saw the necessity of it, and would do all he could to carry it into execution. But he must proceed openly, and with candor. His majesty's dispensation, he feared, would not be sufficient to justify the omission of oaths imposed by act of Parliament. He would consult the other Bishops; he would advise with those persons on whose judgment he thought he could depend. He was glad to hear the opinion of the Bishop of London, and wished to know the sentiments of the Archbishop of York. He foresaw great difficulties, but hoped they were none of them insurmountable.'

"It was highly indecorous, if Dr. Seabury, after such a reception, abruptly left the room, first having threatened the Archbishop with an application to Scotland, and immediately proceeding to carry the threat into effect.

"But, on recourse to his letter of the 16th of August, 1783, the following facts appear. Dr. Seabury repaired to York, on a visit to the Archbishop of that province, to whom the application from Connecticut had been addressed, in consequence of the decease of Archbishop Cornwallis; the promotion of Dr. Moore to the primacy not being know in America. There ensued a correspondence between the two Archbishops. Difficulties occurred; among which, as appears from Mr. Hoare's book, (page 231,) was the opposition of the Lord Chancellor; whose opinion, as he was Speaker of the House of Lords, would of course have great weight. Dr. Seabury, seeing no end of the negotiation, after a stay of more than a year, repaired to Scotland.

"The result of these facts is the conviction, that there must have been a misunderstanding in the mind of that excellent man—Mr. Sharpe. It does not appear, that the business of Dr. Seabury was known to him, until after it was over. He entertained sentiments unfavorable to the Scottish Episcopacy. Now, although there was no ground on which the Episcopal Church in America, severed as it had become from England, could reject a succession from this source; allowance should be made for the scruples of a loyal Englishman, in relation to a College of Bishops still dependent for the exercise of their function on a Pretender to the British Crown; for this was considered by Mr. Sharpe as their situation in the very case of Dr. Seabury, as appears on the 212th page of the biography. The mind of Mr. Sharpe being in this state, it is no injury to his memory to suppose, that he may have misapprehended the narrative of the interview in question, even if it came to him from his Grace of Canterbury. This, however, does not appear in the extract from the manuscript, but is added by Mr. Hoare.

"It ought not to be deemed indelicate to the latter gentleman, to suppose that he may have misapprehended in this instance; it having certainly happened to him in another; where he says (page 230) concerning the two Bishops, consecrated on the 4th of February, 1787, that they had been introduced to the Archbishop by Mr. Sharpe. It appears from a late work entitled "Memoirs of the Episcopal Church," and written by one of these Bishops, that they were introduced by his excellency John Adams, Esq., then Minister at the Court of Great Britain.

"On the opposite page to that the last referred to, there is an error, which ought to be here corrected. It seems to have been reported from this side of the Atlantic, and believed on the other, that the Episcopal Convention, assembled in Philadelphia in 1785, consisted of 'Presbyterians and other dissenters.' There was not an individual of that body, who was any other than a member of the Episcopal Church."

It would seem, judging from various publications in connexion with the history of the Scotch Episcopalians, that these people were at the time of Bishop Seabury's consecration, but little known in England. How was it then that Bishop Seabury became acquainted with them, and was led to suppose that they could form an Episcopal college, and were willing to consecrate him? It seems to me that an interesting chapter might be formed in elucidating this point. It would be something next to marvellous to many in our day, to be told that they are living in the generation next to that, in which, under the government of Protestant England, Protestant Episcopalians were compelled to meet for the worship of God, in upper rooms, which the light of day was scarcely allowed to enter, with doors locked and bolted; yet such was the case with the members of the Protestant Episcopal Church in Scotland, when the late Bishop S. first knew them. Many years since, a Presbyter, yet living in Connecticut, who had been ordained by Bishop S., mentioned to me that he had received this fact from the lips of the Bishop himself. G. W. V. M.

Aug 1, 1839.

For the Churchman.

Mr. Editor,—But for a single passage in the comment you were pleased to append to the piece I published in the Churchman, I should most certainly have submitted the whole question, without further argument or discussion, to the decision of the public. That passage I could not overlook, without great injustice to myself and injury to the cause which I esteem it an honor and a duty to advocate.

You object, in the first place, to the correctness of the statement I made respecting the views and opinions of the Oxford divines concerning the Eucharist. I do not feel aggrieved by this objection, serious as it is, because I have no doubt it was honestly urged, and most kindly and courteously expressed. But still, I must confess, I did not anticipate such an objection. How was it possible, in endeavoring to arrive at a full view of the opinions of those eminent divines, to adopt a method less exceptionable, or less liable to deceive? I did not represent their views, as has been the custom, in language of my own, because of the great difficulty of guarding, under such circumstances, against perversion and misrepresentation. I used their own language, not in garbled extracts, but full, fair, and honest quotations. I did not strain oratorical expressions, and torture them by the rigid rules of a cold and formal criticism. True, you maintain that the word "*descend*" was not a fair subject of criticism, inasmuch as it occurred in a popular tract. But had you forgotten that in that popular tract, a great doctrinal point was most ably and elaborately discussed? Can you suppose that a writer upon so grave a subject, who displays such vast abilities and research, and evinces such command of language and nice perception of its meaning, would use a careless expression, which could not fail to excite attention, and produce an unfavorable impression? After having declared "that the *true* and *proper substance* of the body and blood of Christ are given and received in the Eucharist;" after having subsequently added, not in immediate though manifest connection, that this true and proper substance of body and blood are eaten and drunk in some incomprehensible way, and asserted that this true and proper substance, "the flesh of Christ descends, and comes through so great a distance to become our food," surely we may fairly consider this last clause expressive of their real views. It seems to me impossible, on the plea of negligence, to question its liability to criticism.

You have not yet denied, nor do I think you will deny, that the Oxford divines always use the term *spiritual* in this connection, in the sense of incomprehensible. They expressly so declare in page 199. I admit, and have all along admitted, that they disclaim the idea of a gross and carnal presence, a gross or corporeal eating, and I wish to give them the full benefit of their disclaimer; but, at the same time, I cannot be blind to the fact that they most strenuously contend for the literal presence of the true and proper substance of the body and blood of Christ in the Eucharist, together with a real and positive reception of the same by every devout communicant. The inconsistencies of the creed I am under no obligation either to attempt to reconcile or defend; and I could not if I would.

Let us now examine the passage which has called forth this reply; a passage, the occurrence of which I deeply regret, although I believe it was indited in a friendly and charitable spirit.—I regret it because it does not represent my sentiments fairly. You charge me, together with the great men in whose company (notwithstanding your disparaging allusion to them) I esteem it an honor to be found—I say you charge me with holding "a philosophy which explains away the reality and substance of spiritual existence," which is "potential infidelity." I can assure you, with all sincerity, that I believe, as firmly as any man living, in the reality of spiritual existence; that I have no sympathy for any philosophy which either denies or explains away this plain and incontrovertible truth; and I cannot suppress my astonishment at hearing such a charge gravely brought against me and the eminent men with whom I find myself associated. I maintain that the *true* and *proper substance* of the *body and blood of Christ,* meaning thereby his *material, natural body,* is not in the sacrament, and yet I believe that a spirit is a real substance. There is a broad distinction between the *substance* of *a body* and the *substance* or *reality* of *a spirit.* You seem to lose sight of this broad, fundamental distinction. You seem to imagine that because I and the learned and able divines whom I advanced as authorities, deny that the real flesh and blood of Christ are *substantially* present in the Eucharist, we explain away or deny the reality of spiritual existence. The term substance is applied to the bread and wine, as well as the body and blood of Christ, and it is also applied to the soul or spirit. But surely the substance of the one differs from the substance of the other. I object to the use of the term spiritual presence, when applied to what is itself material. The body of the blessed Saviour is still human, is still material—as such it is not present in the Eucharist. This is all I deny or affirm.

I might advance many objections to the subtle and metaphysical views entertained by the Oxford divines, but I will not. The reader need only turn his attention to the days of Cranmer, Ridley, Latimer, &c., to find those objections boldly urged and most ably supported. So far as the Oxford divines speak their own sentiments, I have not a word to say; but when they advance those views as the genuine doctrines of the Church, I for one, believing them to be in error, cannot keep my silence. I have labored to be as brief as possible, and must apologize for the time and space I have taken. M. Y.

N. B. It was not Matthew Hale, but Matthew Hole.

REMARKS.—We did not suppose that the very brief remarks which we offered would induce a rejoinder from our correspondent: if we had, we should not have offered them; for the subject is one which requires so much care, reflection and reverence, that we wholly distrust our abilities, especially in the midst of other avocations, for its proper treatment. A word or two of explanation is all that we shall offer.

We still think that the word "descend" cannot, with justice to the writers of the Tracts, be taken in a rigid sense; though, had we remembered that the quotation was from the treatise of Bishop Cosin, and not from an original tract, we should not have thought it important to offer even this remark.

We did not impute *actual* infidelity to our *correspondent,* or to the *authors* whom he quoted; but *potential* infidelity to the *notion* of a figurative presence. In other words, we supposed this notion, in common with many other errors respecting the fundamentals of faith, to be by consequence more or less remote, subversive of the foundation. We may be wrong in the view, but we hope there is no want of charity in the expression of it.

We are not aware of having confounded material and spiritual substance; but we have also distinguished between substance and subject, general and particulars. The whole substance of water is contained as entirely in a single drop as in all the contents of the Pacific; and the kind has a reality independent of its particulars. In the language of the Bible, we take "flesh and blood" to be a general term, denoting the humanity as derived from Adam; and the body and blood of Christ, to be a general term denoting the humanity as recovered or possessed by Christ. It is a confessed law, that generals give essence to their particulars, and particulars existence to the general; and we understand the Scriptures to affirm that our Lord is present in the sacrament, communicating the essence or substance of his body and blood, i. e., of the regenerated humanity, to the faithful; who, when their regeneration shall have been completed, i. e., after the resurrection, will give existence to the general, (the new humanity,) in their own persons, as our Lord already has in his person. If this presence and communication were effected after the laws and modes of earthly existence, it would be necessary that our Lord should be locally present, with the particular body which he has in heaven. But they are not so effected; they are effected after a heavenly and spiritual manner; by the energy of the Holy Spirit, and in a manner to us incomprehensible. Such, apart from all figurative and rhetorical expressions, we take to be the meaning of Bishop Cosin and the Oxford writers; and such, in an article which appeared simultaneously with M. Y., and which we hoped would attract his attention, we aimed to show was the sense of the Scriptures.

We doubt exceedingly the propriety of applying to our Lord's body the term *material.* St. Paul tells us, that the bodies of the glorified saints will be *spiritual;* and, on a subject of which we are so profoundly ignorant, it is safer to adopt the scriptural language. We annex the passage from Bishop Cosin, to which our correspondent alludes, and would prefer leaving the subject, without further discussion, to our readers.

We are pleased to find that Matthew Hale was erroneously placed in the list of our correspondent's authorities.

"We believe a presence and union of Christ with our soul and body, which we know not how to call better than sacramental, that is, effected by eating; that while we eat and drink the consecrated Bread and Wine, we eat and drink therewithal the Body and Blood of Christ, not in a corporal manner, but some other way, incomprehensible, known only to God, which we call spiritual; for if with St. Bernard and the Fathers a man goes no further, we do not find fault with a general explication of the manner, but with the presumption and self-conceitedness of those who boldly and curiously inquire what is a spiritual presence, as presuming that they can understand the manner of acting of God's Holy Spirit. We contrariwise confess with the Fathers, that this manner of presence is unaccountable, and past finding out, not to be searched and pried into by reason, but believed by faith. And if it seems impossible that the flesh of Christ should descend and come to be our food, through so great a distance; we must remember how much the power of the Holy Spirit exceeds our sense and our apprehensions, and how absurd it would be to undertake to measure His immensity by our weakness and narrow capacity; and so make our faith to conceive and believe what our reason cannot comprehend.

Yet our faith doth not cause or make that presence, but apprehends it as most truly and really effected by the word of Christ; and the faith whereby we are said to eat the flesh of Christ, is not that only whereby we believe that He died for our sins, (for this faith is required and supposed to precede the Sacramental Manducation,) but more properly, that whereby we believe those words of Christ, *This is My Body;* which was St. Austin's meaning when he said, "why dost thou prepare thy stomach and thy teeth? believe, and thou hast eaten." For in this mystical eating by the wonderful power of the Holy Ghost, we do invisibly receive the substance of Christ's Body and Blood, as much as if we should eat and drink both visibly.

The result of all this is, that the Body and Blood of Christ are sacramentally united to the Bread and Wine, so that Christ is truly given to the faithful; and yet is not to be here considered with sense or worldly reason, but by faith, resting on the words of the Gospel. Now it is said, that the Body and Blood of Christ are joined to the Bread and Wine, because, that in the celebration of the Holy Eucharist, the Flesh is given together with the Bread, and the Blood together with the Wine. All that remains is, that we should with faith and humility admire this high and sacred mystery, which our tongue cannot sufficiently explain nor our heart conceive."

For the Churchman.

THE HOMILIES.

Mr. Editor,—I humbly rank myself with that old-fashioned class of men who wish to look all subjects *full in the face.* With the great body of evangelical Christians—(a great misnomer, by the by, for who can be *Christians* unless they are *evangelical?*)—I am an admirer of the homilies; because I believe them to be a most valuable store-house of evangelical doctrine and precept. But are they infallible? Judging from the extreme confidence with which they are sometimes put forward, I would suppose that, in the same quarters, they were held to be at least nearly so. But is there no popery in them? O, shame! I hear, from all sides, to think such a thought! Why! Protestants are for ever appealing to them, and can there be popery in them?

I meekly wait until wrath has subsided; and then proceed to the following *facts in the case: Extracts from the Homily "Of Common Prayer and Sacraments:"*

"Absolution is no *such* sacrament as baptism and the communion are."

"Though the *ordering of ministers* hath this visible sign and promise, yet it lacks the promise of remission of sin, as *all other sacraments,* besides the *two above named,*" (baptism and the communion,) "do. Therefore, neither it, nor *any other sacrament else,* be *such* sacraments as baptism and the communion are. But in the general acceptation, the name of *a sacrament* may be attributed to *any thing whereby an holy thing is signified.*"

The *Homily "Of Alms Deeds"* speaks of a precept in the *Apocrypha* (Tobit xii. 9; iv. 10) in the following words: "The same lesson doth the Holy Ghost also teach in sundry places of the *Scripture.*"

But why, says a worthy objector, thus expose those precious standards of the faith, the Homilies? Because I am a *Protestant,* I have no idea that Luther, or Calvin, or Cranmer, or any other man, shall lord it over my faith. I greatly admire them and their associates; but I am not, therefore, the less *responsible for my own faith.* As my ultimate guide, I take the Holy Scriptures, and as aids to a right understanding of them—Isaac Taylor, and all other depreciators of Christianity, notwithstanding—the catholic precepts and principles of the primitive Church. I compare the Homilies with them. Where they are contrary to each other, I cleave, without hesitation, to *primitive Christianity.* I find the contrariety in but a few particulars. They lean somewhat *here* to *popery,* and *there* to *Calvinism.* Both are opponent to the word of God; and both to the *general* sentiments which the Homilies espouse.

Therefore I conclude that the Homilies are by no means an infallible guide; and although I have great respect for them, I beg all good Christian people to beware how they trust, more than Protestants should, implicitly, to the guidance even of a HOMILY.

P. S. I think the Oxford Tracts throw much light on the Homilies and all the Church's standards of doctrine. They are thoroughly evangelical; and I see not how they can be opposed on evangelical grounds.

For the Churchman.

GREEK MISSIONS.

Mr. Editor,—In the last number of the Tracts issued by the American Bible Society, I find the following extract from a letter of the Rev. L. W. Pease, a missionary of the Presbyterians, from the United States, in Cyprus:

"In the performance of these labors, we have been led to the adoption of some important principles. 1. So far as possible, we think it is our duty to conciliate the favor of the ecclesiastics and others in high and important stations, by paying our first respects to them. *We will not say that it would be impossible for us to carry on our operations here,* and eventually by the blessing of God, to succeed in accomplishing the moral reformation of the people, if the ecclesiastics were all opposed to us; but we will affirm, that we should meet with far greater difficulty than we yet have experienced in discharging our duty here, were we to draw upon ourselves the distrust and enmity of these individuals by any apparent neglect, or by any attempts to hold direct intercourse with the people without also paying that deference to them which their rank in society entitles them to expect. Opposition in itself is not a good thing, and it is much more to be deprecated by us now than it would be ten years hence. 2. *Ask no permission of the bishops to distribute books in their dioceses.* It was doubtless the wisest course which could have been adopted by missionaries, when they first came to these countries, to ask this permission; but since the patriarch has seen fit to denounce us, and to order our books to be gathered, the question assumes a different aspect. We are thrown upon the original command of the Great Head of the Church. The bishops cannot now grant us permission without a direct violation of the known wishes and requirements of their head at Constantinople; *whereas, if we ask no permission, they may wink at our efforts,* and even rejoice at beholding our labors. Hence, we think it best to get them interested in the work so far as possible, and to take it for granted that they feel it to be their duty to give the Scriptures to their people. 3. Give with our own hands. 4. *It is best to carry on our plans without seeming to have any.* We shall thus avoid suspicion and hindrances. 5. Unless there are special reasons to the contrary, it is best for us to require payment for the books, and to cultivate the benevolent principle in the people, by presenting to them their duty to aid Christians in multiplying the Bible for the benefit of the world."

Here is an open avowal of the utter disregard by these missionaries of the ecclesiastical authority of the Church of the country. Can it be that the "great Head of the Church" ever authorized *his* missionaries to be guilty of the gross deception here practised? To treat the ecclesiastics with deference, because, by doing so, the better opportunity is afforded to induce them "to wink at" their obligations to their ecclesiastical superiors? "4. *It is best to carry on our plans without seeming to have any*"!!! Let those who adopt such measures to propagate *Christianity,* and what *they* call the *Church,* never talk more of Jesuits and of their "cunning." A. B.

For the Churchman.

HOLY DAY OBSERVATIONS AND REFLECTIONS.

Monday, February 24th.

St. Matthias, the Apostle.

Of the Apostle whose memory the Church this day celebrates, nothing is related in Scripture but the interesting story of his admission into the Apostolic college, as recorded in the portion of Scripture appointed for the epistle.

After our Lord's ascension, at a general meeting of His disciples, St. Peter, having rehearsed the mournful story of the apostacy and death of Judas, urged the propriety of supplying the vacancy by the choice of some one whose personal observation of Christ's ministry had fitted him to be united with the Apostles in bearing testimony to the truth of His religion. The assembly chose two, Joseph and Matthias. Solemn prayer was then offered to God, that He would so overrule the lot that was to be cast between the two, as to make it indicative of *His own* choice. The lot fell upon Matthias, who was accordingly "numbered with the eleven Apostles." He is recorded in ecclesiastical history to have spent a laborious and successful ministry, first in Judea, and afterwards in countries east of that; and then to have obtained the glorious crown of martyrdom.

The solemnity observed at his reception into the apostolic office may lead to valuable practical reflections. Admission to the Holy Ministry is a matter of the most awful and momentous concern, requiring, if ever human agency did, the utmost purity of motive, and that right guidance which can come only of the Holy Ghost. There are various departments in this responsibility. From each step of recommendation for the ministry, and each appointment giving power to judge of qualifications, to the momentous act of conferring the high and holy commission, every agent should devoutly pray for divine guidance and illumination, that none but those *whom God hath chosen* may be numbered with His ministers. All good Christians should be often in prayer to the same effect. And theirs especially should be offered with peculiar fervency, who have the sacred ministry in view. If they be not chosen of God, "moved by the Holy Ghost to take upon them" that "office," they will be intruders, guilty of awful sacrilege and profanation. If their religious views and experiences will bear test of strict examination by the evangelical standard; if they feel a predominant desire to devote themselves faithfully to the ministry, with a sole view to the honor of God, and the everlasting good of men; if they have weighed well its labors, anxieties and responsibilities, and feel a willingness to encounter them, with an entire reliance on God's grace as alone sufficient to enable them to do it with success; if they are prepared to persevere with unremitting fidelity to the last; and never while their ability for usefulness remains, think their labor over; if they sincerely feel that they can rise above the world, conform not to its spirit, nor dread its powers, nor court its smiles, nor be moved by either; but make God and duty their all in all; and if, especially, with constant prayer for guidance, and constant watchfulness and effort, they have a well-grounded consciousness of having themselves an enlightened personal, practical interest, in the religion to which they are to direct the attention of others; then may they humbly hope that they are indeed chosen of God, and moved by His Holy Spirit. Then, and then only, let them go forward, and ever depend upon, and ever seek, and ever improve His grace, as alone sufficient to preserve them from the awful guilt and punishment of being cast away. DIES SANCTUS.

WESTERN NEW YORK.

The Journal of the proceedings of the Second Annual Convention of this Diocese has been received. There are 82 clergy connected with the Diocese—the number of parishes is 98. During the year, the Bishop confirmed 482 persons, ordained 3 priests, and consecrated 2 churches, although at the assembling of the Convention, 32 churches had not been visited.

After the usual report of his official acts, and the suggestion of several measures for the improvement of the Diocese, the Bishop thus concludes his address:

"I have thus noticed, in detail, the points which properly belong to an address like the present. While the diocese is suffering greatly by the frequent removals of zealous and liberal laymen, and their families, to more remote regions, westward or elsewhere, weakening the parishes, and often disheartening both the pastor and the people who remain, yet the condition of the Church is, in many respects, cause of sincere thankfulness to God. Its entire freedom from those entangling and distracting topics and questions which, however properly they may occupy individual attention, can never penetrate ecclesiastical bodies and sway their action, without injury on all sides; its steady adherence to the system of quiet zeal and unobtrusive labors, and its utter repudiation of the heat and extravagance which have scorched and scathed so many religious communities; its strong attachment to the principles and policy which aim to combine all hearts and hands, untrammelled by exterior influences in the zealous promotion of evangelical truth and apostolic order; its awakening and growing interest in the great work of rousing men within and without its fold, to the vast concerns of an eternal life; and the attractive aspect in which its order, harmony, peace and steadiness present the fold of Christ to a distracted, fluctuating, unsettled age; all these are subjects of humble thanksgiving to Him 'who stilleth the raging of the sea, and the noise of his waves, and the madness of the people.'

They constitute the most imperative reasons for us, my brethren, to labor and pray with increased fervor and diligence, that throughout every section of this part of the body of Christ, its pulsations may beat with the vigorous vitality of healthful zeal, spiritual purity, and universal holiness.

I conclude with an earnest intercession at the throne of grace, that the spirit of wisdom and understanding may be vouchsafed to all of us; and that God may, for his blessed Son's sake, guide and direct our present deliberations to his glory and the good of the Church, which he purchased with his own blood.

WILLIAM H. DE LANCEY."

THE CHURCHMAN.

SATURDAY, FEBRUARY 22, 1840.

THE WORK OF CHRIST AND CHRISTIANS: OUR LORD TO BE IMITATED IN THE GENERAL PRINCIPLES, RATHER THAN THE PARTICULAR ACTIONS, OF HIS LIFE.

The day is the time for labor, the night for repose. Life is the season assigned us to labor for the imperishable riches, and death brings this season to a close, and puts an end to the possibility of labor. There is something, therefore, deeply impressive and instructive in our Lord's allusion to human life, as if it were but the continuance of a single day:—"I must work the works of Him who sent me while it is day; the night cometh, in which no man can work."

The anxious solicitude of our Lord to accomplish the work which he had assumed, is shown in these words, and still more in the emphatic declaration, "My meat is to do the will of Him who sent me." As hunger and thirst, the strongest of our natural appetites, impel us to seek for sustenance, so did the boundless philanthropy of our Lord urge him to the work of human renovation and redemption. To this end, his life was one of total self-sacrifice and devotion. He suffered neither home, nor kindred, nor wealth, to turn him from his work. He consecrated his life solely to the offices of charity; and in voluntary poverty and loneliness, in suffering and obedience, he "went about doing good;" enlightening the ignorant with the knowledge of God, soothing their sorrows with his heavenly consolations, relieving their distresses by the most benevolent miracles, enduring the taunts, reproaches, and persecutions of the wicked, even to crucifixion, and thus giving himself, in life and death, a sacrifice for the sins of the world.

"Christ left us an example, that we should follow his steps." The disciple, therefore, as well as the Master, has a work assigned him, which he must finish while it is day, or go out of the world and leave unfinished, when "the night cometh, in which no man can work."

The work of Christ was, as the Prophet of God, to instruct mankind in the knowledge of God, to call them to repentance, and to set them an example of the holy obedience which God requires; and as the Priest of God, to render mankind suitable objects of divine mercy by making atonement for their sins, to procure for them the gracious presence of the Holy Spirit, as the principle or fountain of a new and holy life, to gain for them the privilege of a resurrection of the body, and thus to open for them the gates of immortal life and glory.

Our work is, as the adopted and regenerated children of God, (made such in our baptism, or admission to his kingdom on earth,) to follow the instructions of our Prophet, to repent of our sins, and reform our lives agreeably to the rules of his Gospel, and to imitate his heavenly example of resignation and obedience to his Father's will; and as the redeemed people of God, to trust in the atonement which our High Priest has made, to look to him, on repentance, for deliverance from the dominion, guilt, and punishment of our sins, for the energy of the Holy Spirit enabling us to live here the new life of patient obedience, to be raised hereafter in our bodies from the corruption of the grave, and be received in triumph with our Head, into the kingdom of glory.

The attempt to fast for forty days, to work miracles, or raise the dead to life, is an extravagance which speaks its own condemnation. It is not, therefore, the particular actions of our Lord which we are to imitate, but rather his general principles of action. His particular actions, especially those which belonged to his prophetic and priestly characters, are too high for our imitation, are unfit for it, are not designed for it; but the general principles by which he was governed are accommodated to all the circumstances and conditions of human life, and are therefore fit subjects for our imitation.

Our Lord "went about doing good." In him benevolence had no bound; in us, who are finite, it must be limited in its operations; and all the precepts which enjoin it must be received with limitations. In fact, all affirmative precepts are, and in the nature of things must be, so received. A negative precept has no limitation: "Thou shalt not steal," "Thou shalt do no murder," are precepts which admit of no degrees, which are binding alike, and in the same sense, in all times and places, and allow of no qualification or restriction. To do good is a precept which, for finite creatures, is necessarily limited; which can only be obeyed as our faculties and opportunities allow; and which finds also a necessary limitation, in those ties and duties which connect us, by the first laws of God and nature, to our home and kindred. Pushed beyond these necessary limitations, benevolence, like every other principle of human conduct, defeats itself. To leave our own families, our connexions and dependents, and to travel about the world in quest of distant or foreign objects of benevolence, is to make our own families and dependents objects for the benevolence of others, and thus, rather to create wants than to relieve them; to set at nought the most known and solemn obligations, and to gratify, it may be, some sinful lust of vanity or pride. The imitation of our Lord's benevolence, therefore, in the particular mode of its exercise, can be ordinarily obligatory on none; and the few who, like the apostles, think themselves called to it, may look without presumption to have their call verified with like certainty as the apostles'.

But, although it be not a duty to imitate our Lord's benevolence in the particular modes of its exhibition, it is always, and at all times, a duty to be actuated by the same general principle by which he was governed, and to exercise it as our faculties and opportunities allow, consistently with the other duties of an ordinary Christian vocation. In our homes, in the bosom of our families, in our neighborhood, in the intercourse of business, and the daily walks of life, wherever we are, or whithersoever duty may call us, suitable objects of benevolence exist, and occasions for calling it into action are never wanting, while we are disposed to follow its heavenly dictates. Such instances of imitation, however short they may fall of the heavenly model, will yet spring from the same root; the love of God and man, an earnest desire of God's glory and of man's felicity.

Christ, as a prophet, instructed men in the knowledge of God, and healed those that were possessed of the devil. Every Christian can, as occasion offers, instruct the ignorant in their duty, and explain to them the principles of Christ's religion, and the obligations to a holy life. Every Christian can urge offenders to repentance and amendment, and encourage the desponding to faith in God, and submission to his will. The parent to his children, the master to his servants or slaves, the man to his erring or suffering friend, may thus be governed by the same general principle which actuated our Lord. And as men are by nature captives of Satan, from whose bondage they can only be delivered through faith and obedience to God, so every effort to release men from their sins, and to bring them nearer to God, in the knowledge and practice of the truth, is an effort to heal those that are oppressed of Satan, whether it be done by minister or private Christian, by exhortation and preaching, or by the silent example of a holy life.

The voluntary poverty which our Lord endured is in like manner to be imitated, not in its manner or degree, but in the general principle from which it flowed. The principle was a renunciation of the world, in any and every form in which it can divert or weaken our trust in God. As finite creatures, we are dependent; as weak and sinful, our sense of dependence is ever present, latent, perhaps, and unowned, but deeply operative, and rendering us perpetually restless and anxious. We must place our dependence somewhere, either on God or the creature. Riches offer the readiest means of supplying our wants and wishes, and hence we are apt to put our trust and dependence in riches. To do so, is to make them our god; and hence, covetousness is idolatry. In his voluntary poverty, our Lord expressed his detestation of the covetousness of the world; of that pride and trust in its riches, and delight in its pleasures, which ever spring from a worldly spirit. In this we are to imitate him. We are to renounce and abhor the spirit of the world, the spirit of covetousness; remembering that "the friendship of the world is enmity against God, and whosoever will be a friend of the world is the enemy of God." We are to use the world and its riches according to the necessities of our nature, and the principles of our religion, and not to abuse them to the purposes of avarice and luxury. We are to suspect their treachery; to renounce and detest them, when they solicit to themselves the confidence which should be reposed in God alone, and beget in us a vain elation, and insidious sense of security, in the place of the assured hope and tranquil joy which spring from a deep and steadfast trust in the supreme fountain of felicity. In imitation of our Redeemer, we are to be ever ready to do good; and to show the power of the Spirit of God within us, by relieving cheerfully and liberally the distresses of others, as God shall give us ability and opportunity.

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* With what propriety are these letters called unedited, when they are literally copied from a work so long before the world as Chandler's Life of the Rev. Dr. Samuel Johnson?

In fine, we are to imitate our Lord in "working the works of him who sent us" with fidelity and diligence, in the sphere and time allotted to us. His work was, to instruct, reform and save; our work is, to be instructed, reformed and saved by him; to receive and follow his instructions, to renounce and forsake our sins; to obey God in all things by the energy of his Spirit, and to trust in his power and mercy to conduct us, through faith and holiness, to his heavenly kingdom. This is the true Christian life, of which Christ has set the example: this is the work of salvation which all they who are one with Christ will, with him, be anxiously solicitous to accomplish "while it is day;" and that, "because the night cometh, in which no man can work."

Controversy.—We see, from time to time, doleful complaints in some quarters, and notes of seeming exultation in others, as to the "controversy" and "dissension" produced by the Oxford Tracts. We should be glad if some one would tell us where and what the controversy is. Whoever would make the experiment, might find that the "controversy" was what Warburton calls a *tertium quid;* or, like King James's fish, to be found in the witty monarch's fancy, and not in any vessel of the Royal Society. For our own part, we see no proof or sign of controversy. It is true that some persons have felt alarmed and offended at certain expressions or views advanced in the Tracts; but what one point has yet been specified, which can make an intelligible ground of controversy in the Church? We know of none. The first protest was against the Eucharist being a sacrifice; but this was found to be suicidal, and abandoned. The next was against the real presence of our Lord in the sacrament; the last champion of which, in the eighth of his five column essays, says, "In the carnal manducation of them, (the emblems,) we allow we spiritually eat the real and true body and blood;" and again, "No Christian * * * * * * can doubt that Christ is really and substantially, as well as spiritually, present in the Eucharist." Is it not absurd, in the face of such facts, to talk of controversy existing in the Church? Crude and unadvised expressions of dissent there may have been, but controversy there has not been, nor, do we believe there will be, in the Church.

We have supposed, and thus far the expectation has been verified, that the tendency of the Tracts would be, to elevate the tone of doctrine in the Church, and to convince many of her members that they were really more Catholic than they had supposed themselves to be; and that there was much more involved in the divine institution of the ministry than they had been willing to allow. Expressions of reluctance and surprise at this discovery are all the proofs of controversy that have existed or are likely to exist; and to look upon them with composure, and without imputing to their authors "bitter hostility," "gall and venom," and "firebrands, arrows and death," requires but a small amount of Christian candor and forbearance.

We have been sorry to see, in a cotemporary whom we highly respect, the following extract from "a letter written by a devoted missionary in Indiana." Of its puling and lugubrious strain we have nothing to say, but we complain of the injustice of the wholesale libel which the writer makes on the journals of the Church. It is something in the style of Bishop M'Coskry's address, blaming every body and naming nobody; a fabric of calumny, without one specified fact to rest upon. What paper or papers does the writer mean? Of the Churchman it becomes us not to speak; but if any of our subscribers think that the character applies to it, let them strike their names from the subscription list and be done with it. To the two Gospel Messengers, the Banner of the Cross, the Chronicle of the Church, the Gambier Observer, the Southern Churchman, and the Christian Witness, it most surely does not apply; and if it be meant for the only other paper in the Church, that we mean which comes from the city of brotherly love, under the motto of "Truth and Peace," we can only say, that to sit in judgment on the hearts of its editors and correspondents, and impute to them "bitter hostility," "gall and venom," is much harder measure than any human being is justified in meting to another. We ask for the facts; we ask to be told the names of the "several papers" in our Church, which are thus "throwing firebrands, arrows and death, into the midst of our much lauded and peaceful communion."

It is well for us that the letter referred to has appeared in a journal with which we cannot be suspected to stand on any other than the most amicable and fraternal relations; else we had not dared to lisp a word of dissent, for fear of being thought to move another billow of "angry controversy." "Much lauded communion!" We had rather die in the foulest dungeon of the Inquisition, than live in the sickly atmosphere of any communion in which we could not breathe a thought till we had first called a council of Indiana missionaries to hold us absolved from the guilt of spiritual assassination and murder; of throwing about "firebrands, arrows and death," and "stabbing" our own mother with the weapons of an "unchristian controversy." The Church has been said to want *ministers*, but if the following letter is a specimen of her character, she may with more truth be said to want *men*.

"Away from the confusion and noise of the theological strife, which the Oxford Tract controversy has so alarmingly excited, I have been able to form my opinions of the *merits* of that controversy only from the periodicals I receive. That this most unfortunate dissension in the Church, which, it is too plain to deny, exists, will be eventually overruled for good, I most firmly believe—but alas! only those, who are laboring to build up the Church at mission stations, can realize how much harm is done the Zion of our affections, by the intemperate spirit manifested in this and similar controversies by our *so called* religious newspapers.

Far away from any brother clergyman, and having but few among our laity who feel interested enough for religious discussion, we take with delight from the post office, the several periodicals which, without charge, our missionaries are furnished with. We open and read with interest, the notices of ordinations, confirmations, and other pieces exhibiting the progress of the Church, as well as the many practical original and selected communications. But alas! we have to feel our hearts growing sick, as we discover brethren of the same family, arrayed in bitter hostility to each other, the fierce fruits of the pen giving too fatal evidence of the gall and venom in which they have been dipped. I assure you, Mr. Editor, the opinion is extensively prevailing, especially among Western missionaries, who have to meet with prejudice enough against the *Prayer-book*, to keep us ever on the defensive, that our Church papers are throwing firebrands, arrows and death, into the midst of our much lauded peaceful communion. Yes, your missionaries have to *dread* the circulation of some numbers of several of our papers, lest the charge of falsehood should be cast in their teeth by those whom they have won to favorable views of the Church, by representing her as an ark of safety from the storms of angry controversy.

Let one, then, who loves the Church, in the name of other Western missionaries, beseech you to take pity on her and on us, and if we cannot prevail on our erring brethren to spare *us* the additional load of obloquy we are made to bear by their intemperate course, and the *Church*, the stabs she must receive through this unchristian controversy, we can at least discourage their circulation among our wavering supporters; for we fear more harm from *one* intemperate paragraph in a Christian journal, than we hope for good from *many* valuable ones."

Prayer Book.—A useful little work has been lately published in England, giving an account of the origin and history of the Prayer-Book, compiled from the best sources and on right principles. The first chapter, with the omission of some matter not strictly necessary to the plan, is commenced on our first page, and will be concluded in our next. We propose as occasion is offered to publish in this way the greater part of the book.

Chimes.—The poetry of bells is well described by our correspondent "D," who writes so agreeably that we shall be sorry when he has finished the account of his rambles.

A Word in Season to him that is Weary.—This tract, the most of which will be found on our last page, is from the pen of a clergyman in Virginia, and is a meet companion of the excellent tract on Confirmation, published by Bishop Meade. Such tracts—sound in their principles, and instinct with life—from quarters that have given some slight symptoms of disrelish for the Oxford writings, are a practical disproof of a want of harmony in the Church.

PERCEVAL ON THE APOSTOLIC SUCCESSION.

We understand that the Tract Society of this diocese have in contemplation a reprint of this admirable work. The comfort of reading a book depends very much, and possibly the benefit of it not a little, on the style in which it is brought out. The type and paper in which many of our American books appear, are fit clothing for no man's thoughts, except it be for Captain Marryatt's on the United States, or the Gambier Observer's on Dr. Joseph Wolff. The Tract Society must consult cheapness and economy, and will therefore feel bound to bring out Mr. Perceval's book in the [illegible] occasions, which is better, indeed, than many others, but not so good as the best. But might not contributions be made to the Society for the particular purpose of getting up Mr. Perceval's book in handsome style? We understand, also, that the Society will feel constrained, by the state of its funds, to omit the appendix; this should not be; and the prevention of any such mutilation of the work is another reason for offering the Society extra aid, to enable them to reprint the work entire. The agent of the Society may hold us responsible for twenty dollars, provided assurances are received from others, of sufficient amount to authorize the Society in the republication of Mr. Perceval's work in a style to correspond with Mr. Henry's reprint of Dr. Hook's sermon. We should prefer the form as well as the style of the last, because it is convenient for transportation by mail; but this is not material. Would it not be well, also, for the Society to apply to Dr. Jarvis for a digest of his letters, recently published in the Chronicle of the Church, in order to form them, with such other matter as the Dr. might choose to offer, into a preface, or introduction to the book, adapting it more to the state of things in our own country? Mr. Perceval's is a work that will live its century, and be of particular benefit to the American Church for the next fifty years; and if the Tract Society mean to give it to the American public, we hope they will do it deliberately, and in a manner honorable to the Church.

The Young Man from Home. *By John Angell James.* 1840.

This volume is designed for the perusal of that class of young men who are removed from the sphere of paternal influence. It contains an enumeration of the principal causes which induce many to stray from the path of rectitude, and gives some timely caution to those who may peruse it. But the manner in which the subject is presented and treated is far from being happy. The style is inflated, and the aim of the author seems to have constantly been, the production of startling and vivid impressions.

Appleton & Co., publishers.

VARIATIONS OF THE LITURGY.

Our attention has been called to the Daily Bulletin, of January 28, published at St. Louis, where we find an article under the signature of "Catholicos," exposing sundry Romanist misrepresentations respecting our Liturgy, which appear in a novel, entitled "Geraldine, a Tale of Conscience." The writer refers to a former article or articles which we have not seen,* but which, it would seem, exposed several false quotations, which Miss Agnew, the author of Geraldine, had made, or suffered her confessor to make for her, from the fathers and from the English Prayer Book. To bring the truth of the quotations to a test, Catholicos pledges himself to pay $100, or $1000, to any person who will place in Mr. Dinnie's book-store, at St. Louis, a copy of an English Prayer Book containing the ordination service as quoted by Geraldine.

As we have not seen the previous numbers of Catholicos, and know nothing of Geraldine besides a few quotations in a foreign review, (from which we should take it to be but a trashy affair,) we cannot say what the particular quotations are to which allusion is made. The artifice, however, is a stale one with the Romanists; and the design of it is to convict the Church of heretical variations in the faith from alterations which have, at different times, been made in her Liturgy. The argument is futile; for though alterations have, from time to time, been made in our public formularies, they have been confined to matters of opinion or discipline, and have not involved matters of faith. The faith of the Protestant Episcopal Church, which has been derived, through the Church of England, from our Lord and his apostles, has from the beginning been one and the same; nor has any thing, in any age, before or since the reformation, been added to or subtracted from it. The contrary allegations will always prove, on examination, to be founded in error, or, as in the case of "Geraldine," to be sustained by false quotations; and if any members of our Church are assailed by Romanists with their *variation* argument, they may take this ground with safety; and if assertions are made to the contrary, refer them to us, if they please, for refutation.

MORMONISM.

The spread of this delusion will be recorded as one of the most singular events of the present century. That in this vaunted age of intelligence, thousands of our countrymen can be found the victims of a bold imposture, set on foot by men of notoriously bad character, is certainly humiliating.

But the history of the volume styled the *Golden Bible*, or *Book of Mormon*, affords a curious illustration of the great influence which is sometimes exercised by agents apparently insignificant.

About thirty years since, the Rev. Solomon Spaulding resided at New Salem, Ohio. Near his dwelling were the remains of mounds and forts, which had been erected by some race now extinct. For the amusement of himself and neighbors, and to beguile the hours of a protracted illness, he attempted to give an historical sketch of this unknown people. An antiquated style of composition was adopted, and the work was completed in a few months.

Mr. Spaulding subsequently removed to Pittsburgh, Pa. A Mr. Patterson, who edited a newspaper at that place, was acquainted with him, and perused the manuscript. Sidney Rigdon, who has since been one of the most active agents in the Mormon cause, being at that time connected with the printing office of Mr. Patterson, probably copied the book, as opportunity for so doing was not wanting. After the *Golden Bible* was published, a copy was brought to New Salem—recognized as the composition of Mr. Spaulding, and on comparison, proved to be identical with his manuscript.

It is the fate of few writings to serve so very different a purpose from that intended by their composers, as this *Book of Mormon*. Its present use is a striking commentary on the remark, that none can anticipate the consequence of having written a book. †

SANDWICH ISLANDS.

Our readers are probably aware, that difficulties have for some time past existed between the government of the Sandwich Islands and France, in consequence of some oppressive enactments of the former, in regard to the French subjects in the Islands. The King of the Sandwich Islands is understood to be under the influence of the missionaries, on whom the French throw the blame of the injuries of which they have complained. There are two versions of the story; one of which says that the French have been expelled from the islands on the ground of their alleged idolatrous worship; and the other, that their expulsion has been dictated by the wish to preserve the natives from the destructive effects of ardent spirits, the introduction of which the missionaries, or the government under them, wished to prohibit. The latter rests, as far as we have seen, on vague assertion; the former, which, if true, is in a high degree discreditable to the missionaries, is alleged as the ground of hostility in the official documents of the French, and seems, therefore, in default of counter evidence, entitled to belief. Captain La Place, of the frigate l' Artemise, arrived at Oahu on July 9th, 1839, and made a demand on the King of the Sandwich Islands, from which the following is an extract:

"It is, without doubt, the formal intention of [illegible] be powerful, independent of every foreign power which he considers his allies, but she also demands, that he conform to the usages of civilized nations. Now, amongst the latter there is not even one which does not permit in its territory the free toleration of all religions; and yet, at the Sandwich Islands, the French are not allowed publicly the exercise of theirs, while Protestants enjoy therein the most extensive privileges: for these all favors; for those the most cruel persecutions. Such a state of affairs being contrary to the laws of nations, insulting to those of Catholics, can no longer continue, and I am sent to put an end to it. Consequently I demand, in the name of my government:

1st. That the Catholic worship be declared free throughout all the dominions subject to the King of the Sandwich Islands; and that the members of this religious faith shall enjoy in them all the privileges granted to Protestants.

2d. That a site for a Catholic church be given by the government at Honolulu, a port frequented by the French, and that this church be ministered by priests of their nation.

3d. That all Catholics imprisoned on account of religion since the last persecutions extended to the French missionaries be immediately set at liberty."

We hope the Protestant missionaries will be able to vindicate themselve and their cause from the stain of bigoted intolerance, oppression, persecution and tyranny, which is cast upon them in this manifesto of a representative of the French government. The American public has been led to think that Christian missions have been too flourishing in the Sandwich Islands to need such enactments for their support; and the citizens of the United States would never knowingly aid in the propagation of any form of Christianity which sought to live by the disfranchisement and extirpation of the citizens of another nation, and the proscription and persecution of those whom we are bound to own, not only as fellow-creatures, but as fellow-Christians.

Captain La Place also addressed letters to the British and American Consuls, offering the subjects of their respective governments, in the event of hostilities, an asylum on board his frigate. The letter to the American Consul had the following postscript:

"I do not, however, include in this class the individuals who, although born, it is said, in the United States, make a part of the Protestant clergy of the chief of this archipelago, direct his counsels, influence his conduct, and are the true authors of the insults given by him to France. For me, they compose a part of the native population, and must undergo the unhappy consequences of a war which they shall have brought upon this country."

The difficulty was adjusted by the acquiescence of the King of the Sandwich Islands with the demands of the French, and a treaty of amity was signed by Tamehameha 3d and Captain La Place. The treaty consists of eight articles, and contains a specific provision for the importation of brandy, at a duty of 5 per cent ad valorem, but says nothing about the free exercise of the Roman Catholic religion.

Epiphany.—The Chronicle of the Church corrects an error in one of our selections, or extracts, in regard to the origin of the observance of the Epiphany. We are obliged to the editor, and if we find that our readers have been unable to make the correction for themselves, shall make use of his paragraph at the next return of the festival.

TO CORRESPONDENTS.

"Oxford" in our next.

The request of "A Constant Reader," (the other part of the title would betray the query,) which is also repeated by "Oxford," and others, is gratifying, and deserves consideration.

On Sunday the 2d inst., Bishop H. U. Onderdonk confirmed *twelve* persons in Trinity Church, Wilmington, Delaware.

THE CLERGY OF IRELAND.

The whole Established clergy of Ireland amounts to about 1600, and at the late anniversary meeting of the public religious societies in Dublin, there were present between five and six hundred, an indication of their zeal which no one will mistake who knows the character and design of these meetings. Of these men I publicly profess my belief that there is not a Church in Britain, nor perhaps in the world, that could furnish an equal number of ministers whose whole deportment is more honorable to their profession. They are sound in the faith, evangelical in spirit, godly in their lives, and faithful, laborious, and successful in their ministry. Hence the outcry against them. I allow it is with them the day of just and righteous judgment for past neglect, yet, let it not be overlooked, their persecution did not commence before the revival of their piety. Had they continued as they were, they would have enjoyed their emoluments of office undisturbed to the present hour, but their zeal has provoked hostility. Great are their sufferings, but they bear them meekly.

One of the most honored rectors in Ireland has supported himself and his family for some time past by selling the books of his library. They are taking joyfully the spoiling of their goods. They may be called to endure more yet. Be it so. This will not reduce their numbers; for, notwithstanding the persecution, the numbers of the worldly and careless clergy are reducing, while those of the pious and devoted are increasing. It is my full conviction that never was the Irish Church as strong as she is at this moment, for never could she reckon on so many faithful ministers before. Her temporalities may perish, but the truth which she maintains, that God was manifest in the flesh to save sinners, shall endure for ever; and she too, while she maintains this testimony, shall be never overthrown.—*Speech of a Rev. gentleman before the Presbyterian Synod of Ulster.*

Mr. Justice Burton, stated in a speech recently delivered, that taking the whole population of Australia, men, women, children, and infants, the consumption of ardent spirits was equal to four gallons a head per annum.

CALENDAR.

FEBRUARY.

16. Septuagesima Sunday.
23. Sexagesima Sunday.
24. St Matthias the Apostle.

MARCH.

1. Quinquagesima Sunday.
4. Ash-Wednesday.
8. First Sunday in Lent.
11. }
13. } Ember Days.
14. }
15. Second Sunday in Lent.
22. Third Sunday in Lent.
25. The Annunciation of the Blessed Virgin Mary.
29. Fourth Sunday in Lent.

DIOCESAN RECORD.

Bishop Onderdonk's appointments for the Annual Confirmations in New York and Brooklyn.

First Sunday in Lent, March 8, Church of the Ascension.

Third Sunday in Lent, March 22, St. Clement's Church.

Fourth Sunday in Lent, March 29, A. M. St. Peter's Church; P. M. [illegible], Mission Church of the Holy Evangelists, *New York.*

Sunday next before Easter, April 19, Mission Church of the Epiphany.

First Sunday after Easter, April 26, St. Peter's (colored) Church, *Brooklyn.*

EPISCOPAL ACTS BY THE BISHOP OF THIS DIOCESE.

City of Brooklyn.—Septuagesima Sunday, February 16, consecrated St. Mary's Church. The instrument of donation by the vestry, was presented to the Bishop by Mr. Whitehead Cornell, Senior Warden, and read by the Minister of the parish, the Rev. Joseph Hunter, Deacon. The sentence of consecration was read by the Rev. Lawson Carter; and the morning prayer by the Rev. Benjamin C. Cutler, D. D., Rector of St. Ann's Church, assisted by the Rev. William P. Page, who read the lessons.

This church has been some years built and in use. The vestry, however, declined asking for its consecration, until it, and the ground on which it stands, were freed from all danger of being sold for defraying the expense of its erection.

☞ Bishop Onderdonk requests that those Deacons of this diocese who expect to apply for Priests' Orders during this year, will give him immediate notice thereof.

He requests also that he may be informed, as early as practicable, what consecrations of Churches are expected to take place during the year, and at what times respectively it is supposed the buildings will be in readiness. tA1

NOTICES.

☞ The MISSION CHURCH of the EPIPHANY, having been closed several Sundays on account of repairs, will be open for divine service on Sunday next, at the usual hours.

In the evening, a discourse will be delivered by Rev. Dr. Hawks, and a special collection made to assist in defraying the expenses.

The friends of the City Mission are respectfully invited to attend. Service to commence at half past 7 o'clock. February 22.

INFANT SCHOOL ANNIVERSARY.

The Anniversary of the Daily Infant School attached to the Mission Church of the Epiphany, will be held in said church on Thursday Evening, February 27. Hymns will be sung by the children, and several addresses delivered. A collection will be made in aid of the School. Services will commence at half past 7 o'clock.

N. B. The attendance of all who are willing to aid in sustaining this school, is earnestly and respectfully solicited. Unless additional assistance is received, the operations of the school must necessarily be suspended. A debt has already been incurred in its support, which the Managers are unwilling to increase; and yet they do not feel justified in relinquishing their interesting charge, without a further appeal to the liberality of their friends and benefactors.

Any donations for this object left with Swords, Stanford & Co., 152 Broadway; at the office of the Churchman, 124 Fulton street; at the Depository, 28 Ann street; or at the residence of the Missionary, 192 Allen street, will be thankfully received. Feb. 20, 1840.

YOUNG MEN'S (AUXILIARY) EDUCATION AND MISSIONARY SOCIETY.

☞ A Sermon will be preached by the Rev. Charles Jones, before the Young Men's Auxiliary Education and Missionary Society, on Sunday Evening next, the 23d inst. in St. Paul's Chapel, and a collection made in aid of the funds of the society.

The friends of Missions are respectfully invited to attend.

Services to commence at half past 7 o'clock.

February 22, 4840.

NOTICE.

A Special Meeting of the Board of Managers of the Young Men's Auxiliary Education and Missionary Society of the Protestant Episcopal Church in the City of New York, will be held in the Sunday School room of St John's Chapel on Monday Evening the 24th inst. at half past 7 o'clock.

By order of the Board:
A. W. O. Spooner, Recording Secretary.
New York, Feb. 22, 1840

CHURCH OF THE NATIVITY.

The ladies of the Church of the Nativity propose to have a sale of useful and fancy articles, on Tuesday and Wednesday, the 25th and 26th inst., during the day and evening, at Columbian Hall, No. 263 Grand street. The proceeds to be appropriated for the benefit of the Church and Sunday School.

Persons disposed to furnish articles will please send them to No 28 Ann street, Messrs. Swords, Stanford & Co. No. 152 Broadway, or the residence of Mrs. Lippitt, No. 299 Third street. Feb. 22, 1840.

ACKNOWLEDGMENTS.

MISSION CHURCH OF THE EPIPHANY.

The subscriber gratefully acknowledges the receipt of the following donations for the benefit of the poor:

From a Lady, $3. By Swords, Stanford & Co—from C, $10; from J Hammersley, Esq. $5. From Mrs. Col. Fish, $5.

Feb. 18, 1840. Lot Jones, 192 Allen-Street.

N. B. Additional donations to meet the present trying emergency are greatly needed, and will be thankfully received, if left with Swords, Stanford & Co., 152 Broadway, at 124 Fulton st, 28 Ann st, or at the residence of the Missionary, 192 Allen st. L. J.

MISSION CHURCH OF THE HOLY EVANGELISTS.

The subscriber gratefully acknowledges the receipt of the following sums for the poor:—

From C, $10; from a Lady, $3: per Swords, Stanford & Co. And from —— Hervey, Esq, $25.

Further donations will be thankfully received, if left with Messrs Swords, Stanford & Co, 152 Broadway; at 28 Ann street; or at the residence of the missionary, No. 47 Vandam st. Jesse Pound.

Feb. 19, 1840.

CITY MISSION.

The subscriber very gratefully acknowledges the receipt of two parcels of useful articles for the poor: one from "A Friend to the Poor," and the other from White Plains.

Alexander Fraser, 245 Bowery.

☞ Any donations of money or clothing for the poor will be thankfully received by the Agent of the Press, 124 Fulton street; Thomas C Butler, Esq. 28 Ann street; or at the residence of the subscriber, 245 Bowery.

February 18, 1840.

YOUNG MEN'S AUXILIARY EDUCATION AND MISSIONARY SOCIETY.

The treasurer has further to acknowledge the receipt of the following donations and subscriptions—viz.

From Wm P Powers $5, Miss S H Powers $2, Thomas J Powers $1, Thomas B Jansen $1, Charles Tomes $1, Charles T Stagg $1, Mrs Gen'l Wickham of Goshen $3. Jas W Dominick, jr, by the treasurer of St Stephen's Ch Society for the promotion of Christianity, $2; A T Canfield $2 50, H J $1, Frederick De Peyster $1, Daniel Le Roy $1, Wm Edgar $1, Wm D Robinson $1, H Allen Wright $3, J M'Vickar, jr, $1; Gouverneur Morris $1, Wm Moore $1, J W Hammersley $1, J C Jay $1, N P Hosack $1, Charles E Borrowe $1, Marinus Willett $1, Wm G King $1, A S Hammersley $1, A Gracie, jr, $1; Miss Duffie $2, Miss Hosack $1, Miss E Hosack $1, Mrs Schuyler Livingston $1, Miss Ann Livingston $1, four Ladies $1 each, Master Eugene Langdon $5, a Lady $2, Wm H Denning $2, F A Benjamin $5, W J Becar $5, Christopher Wolf $5, B N Smith $3, W B Windle $1, Cash $1, John Alstyne $5, S & L Holmes $2, Wm M Benjamin $5, St Stephen's Church Society for the promotion of Christianity, by the hands of Joseph T Harris, $21; Jotham Smith $2, —— Scofield $1, Cash $5, Cash $2, C R Swords $4, T A Bailey $1, H B Loomis $1, W M Halsted $1. Total, $126 50.

John H. Swift, Treasurer,
Feb 18, 1840. 158 Water-street.

NEW YORK BIBLE & COMMON PRAYER BOOK SOCIETY.

The Treasurer thankfully acknowledges the receipt of the following sums:—

From a collection in All Saints' Church, $25 of the amount being to constitute the Rev. B. I. Haight a life member, $67 75. From Miss W—, a donation, $2. From annual subscribers, $2. Total, $71 75.

Donations and subscriptions thankfully received by
Thomas Browning, Treasurer,
Bank of America.
Or at the Depository, 28 Ann street, by
Thomas C Butler, agent.

PROTESTANT EPISCOPAL TRACT SOCIETY.

The Treasurer thankfully acknowledges the receipt of the following sum:—

From Rev. Benjamin Dorr, D. D. a donation, $10.

Donations and subscriptions received by
Thomas Browning, Treasurer,
Or at the Depository, 28 Ann street, by
Thomas C. Butler, agent.

PROTESTANT EPISCOPAL EDUCATION AND MISSIONARY SOCIETY.

The Treasurer acknowledges the receipt of the following [illegible] $3. From St George's Church, Newburgh, Rev John Brown, rector, collection for Education fund, $10, and Missionary do. $15. From a Lady of St George's [illegible] Rev Frederick J Goodwin, rector, (to be added to the Missionary acknowledgment of last week) for Missionary fund, $5. Total amount, $33.

C. N. S. Rowland, Treasurer, 55 Water st.
Feb. 19, 1840.

DOMESTIC MISSIONS.

The treasurer of the Committee for Domestic Missions, since his report of the 12th inst., has received the following contributions, viz.

From the Young Ladies' Benevolent Society of St Luke's Church, Rochester, Western New York, for domestic missions, per N T Rochester, Esq. $20. By the hands of the Rev Dr Crocker, rector of St John's Church, Providence, R I, for domestic missions, $7, and one half of $223 09 for same object—$118 54. By the hands of the Rev Addison Searle, Navy Yard, Boston, Mass, collected from Mrs Commodore Downes, Mrs Col Freeman, Mrs Capt Tatnal, Mrs Capt Wyman, Mrs Capt Abbot, Mrs Capt Babbitt, each $5, one half to each committee, $15. By the hands of Daniel Ravenel, Esq. receiving agent in Charleston, S C, received from the Rev Mr Spear, rector of St Michael's Church, Charleston, church offerings for December, $100, and contribution from Ladies' Working Society of said church, $100—in all, $200. By the same hands, from the Rev Mr Trapier, collection at monthly Missionary Lecture, $16 05, and the Epiphany offering, from an unknown source, $10. By the same, from the Rev A Glennie, rector of All Saints', Waccamaw, through Messrs Maggot & Son, $120. By the same, from the Rev Dr Gadsden, from St Philip's Church, Charleston, viz, for Indian missions, $2, for Bishop Polk, $5, and for domestic missions generally, $138—$145. For home missions, from Mrs E Skinner, NewYork, $5. From the Rev J F Hoff, rector of Christ Church, Georgetown, D C, one half, $18. By the hands of the Rev M T C Wing, receiving agent at Gambier, Ohio, offerings of St Paul's Church, Chilicothe, Ohio, for general purposes, $11. Total receipts, $678 59.

Feb. 19, 1840. James Swords, Treasurer.

FOREIGN MISSIONS.

The Treasurer has further to acknowledge:

Received from Messrs Swords, Stanford & Co, from the Young Ladies' Benevolent Society of St Luke's Ch, Rochester, N Y, for African mission, per N T Rochester, Esq. $20. Received per Rev Addison Searle, Navy Yard, Boston, from Mrs Commodore Downes, $2 50; from Mrs Colonel Freeman, $2 50; from Mrs Capt Smith, $5; from Mrs Capt Tatnal, $2 50; from Mrs Captain Wyman, $2 50; from Mrs Captain Babbitt, $2 50; from Mrs Capt Abbott, $2 50—$20. Received by the hands of Rev Dr Crocker, Providence, R I, from St John's Ch, $111 55; from Sunday school of do to the Richmond Philanthropic School at Athens, $85 28; from St John's African Sunday school, for Africa $4 63, general $20—$24 63, in all, $221 46. Received from the Mission Church of the Evangelists, Southwark, Philadelphia, by Rev N S Harris, rector, $13; male children of Sunday school do, $10—$23. Received from Rev J F Hoff, rector of Christ Church, Georgetown, D C, one half of $36, $18; Ladies' Missionary Society of do, for Africa, $50; Missionary Association male Sunday school, $5 50—$73 50. Received from Rev M T C Wing, receiving agent, Gambier, Ohio, from Mr Dunlevy, $3; from St John's Church, Columbia, $5; from Mr E Pierce, Gambier, $5; from St James' Church, Pequa, for China, $6; balance from Trinity Church, Columbus, 50 cts; contributions from Crawford's Sunday school, for Africa, 40 cts.—$19 90. Total receipts, $377 86.

Charles J. Aldis, Treasurer.
Bank of America, Feb. 18, 1840.

UNION DEPOSITORY,
28 ANN-STREET.

Letters have been received at the Depository of the Gen. Prot. Epis. S. S. Union, during the week ending Feb. 20th, from the following individuals, viz.

Rev Samuel I Johnston, Edenton, N C, with remit; Belknap & Hamersley, Hartford, Con; Rev Benj Dorr, D D, Philadelphia, with remit; Postmaster at Westfield, with remit; C C Trowbridge, Detroit, with remit; Postmaster at Greene; Postmaster at Fulton; Postmaster at Worthington, Ohio, 2; Rev Benj Hutchins, Phila; Rev E H Cressey, Lockport, with remit.

Packages have been forwarded from the Depository during the week ending 20th Feb., as follows:

To Rev Samuel J Johnston, Edenton, N C, per schr E Harkness; to Rev Benj Hutchins, 40 Pine street, Phila, per Union Line.

CHANCERY SALE OF PROTESTANT EPISCOPAL PRESS BOOKS.

ON Monday Evening, Feb. 25, at 142 Fulton street. The stock consists of a large and valuable assortment of Common Prayer Books, Bibles, Testaments, Theological and Sunday School Books, to which is added a collection of Miscellaneous Books. A catalogue will be published before the sale. The sale will be continued every evening during the week, or until the whole stock is sold.

The attention of Societies connected with the Protestant Episcopal Church is requested to this sale.

R. MEACHAM, Auctioneer and Receiver.
Feb. 22, 1840.

GERMAN LANGUAGE.

THE Orphan Daughter of a Protestant clergyman, of the City of Frankfort on Maine, (Germany,) well educated as a governess, and recently arrived, proposes to give instruction to young ladies in her native language, either at their homes, or in connexion with a school. Terms moderate. Reference—Rev. McVickar, 8, Columbia College. 4t Feb. 22.

A CLASSICAL TEACHER WANTED.

THE undersigned has determined to establish, at Port Colden, (in the well known, and eligibly situated, and commodious Mansion, heretofore called the Colden House,) a Boarding School for Boys, under the auspices of the Protestant Episcopal Church. It is designed that it shall be, in all respects, of the highest character. The undersigned will take the entire charge of the Domestic Establishment, including the financial arrangements. A Clergyman of the Protestant Episcopal Church, in all respects qualified, is wanted, to take charge of the scholastic department, and to administer the discipline of the institution. He will also have entire charge of the religious instruction, and a congregation may be organized in the vicinity, under his pastoral care.

As it is desired to open the school on the first of May next, early application is desired.

Address WM. C. DUSENBERY,
Jersey City, N. J.,
who has leave to make unqualified references to the Bishop of New Jersey.

The undersigned is intimately acquainted with Mr. Dusenbery, and with his views in the premises, as he also is with the situation and circumstances of the place alluded to; and he does not hesitate to say, that he considers it one of the very best openings for a school, as well as for the Church, within his knowledge.

Geo. W. Doane,
Bp. of the Diocese of New Jersey
Riverside, Burlington, Feb., 1840.

(Port Colden is situated upon the bank of the Morris Canal, in Warren county, state of New Jersey. The village is built upon elevated ground, and commands a view of several miles in extent, over one of the most highly cultivated districts of country in the middle states. Health, and cheapness of living, and easiness of access, constitute the great benefit towards selecting this spot for the above object. Port Colden is 14 miles east of Easton, Pa., on the turnpike from that place to New York, 8 miles from Belvidere, and the same west of Schooly's Mountain. The ride from New York, via. Morris and Essex Rail Road, is accomplished in three-fourths of a day. There being no inducements in or near the place, for the practice of vice and immorality, is also of great importance to the success of the institution. Feb. 22. tf

WANTED,

AN industrious MAN AND WIFE, to live in the country. It is expected that he will be a competent Gardener, and used to taking charge of stock. The woman will take charge of the cooking department, and make herself useful in the house. It is desired that they should be strictly moral and industrious, and that they should be members of the Protestant Episcopal Church. Such persons, applying at the office of the Churchman, may secure themselves a comfortable home, by being recommended as above.

New York, Feb. 22. tf

A PEW FOR SALE in St Thomas's Church, No. 119, south aisle. Apply to the Sexton. 1t
Feb. 15, 1840.

CHURCH VAULTS FOR PRIVATE FAMILIES.

SEVERAL VAULTS, lately built in the churchyard, or cemetery, of St Mark's Church, to be disposed of. Enquire of WILLIAM D. DISBROW, Sexton, &c., No. 21 3d Avenue, or 376 Bowery.
Feb. 15, 1840 4t

REMOVAL.

CHARLES HENRY has removed from No. 142 to No. 124 Fulton-street, where the publication of the Oxford Theology will be continued.
February 8, 1840.

MRS. OKILL thinks it necessary to state, that owing to an advertisement that has appeared in the Churchman, an impression has gone abroad that she intends relinquishing her business. She takes this opportunity of stating that she has no idea whatever of giving up her school.
6 Clinton Place, Feb. 8, 1840. 3t

FOR SALE.

A PEW in St [illegible] if not sold shortly, it will be let for the ensuing year. Feb. 8.

JUST PUBLISHED.

THE Second Edition of the American Reprint of Tracts for the Times, volume first, 8vo. pp. 600 neatly bound in cloth. Price $2 00.

The first volume of the American reprint contains the two first volumes of the sets that have been imported, and is now offered at a trifle over half the price of the English volumes. The remaining volumes will be broght out rapidly, and the complete series, printed on large and fair type, and good paper, will be for sale at one half the cost of the English copy.

Orders received, from the Trade and from the Public, by CHARLES HENRY,
Feb. 8. 124 Fulton street.

DR. PUSEY'S LETTER TO THE BISHOP OF OXFORD.—A Letter to the Right Reverend the Bishop of Oxford, on the Tendency to Romanism, imputed to Doctrines held of old, as now, in the English Church. By the Rev. E. B. Pusey, D. D., Regius Professor of Hebrew, and Canon of Christ Church, Oxford.—With an Appendix, containing Extracts from the Tracts for the Times, and various writings of Pusey, Keble, and Newman, showing that to oppose Ultra-Protestantism is not to favor Popery. 8vo. pp. 184. Price 62 1-2 cents.
Just published and for sale by Charles Henry,
Feb. 8. 124 Fulton st

DR. HOOK'S VISITATION SERMON.

A CALL to Union on the Principles of the English Reformation. By Walter Farquhar Hook, D. D. With an Appendix, containing copious extracts from the Reformers. First American from the fourth London edition. Just published, and for sale by
CHARLES HENRY,
Feb. 8. 124 Fulton street.

ORANGE COUNTY INSTITUTION.

THE REVEREND SAMUEL PHINNEY'S Select School, near the village of Newburgh, is in a retired and pleasant situation, where the boys form a society by themselves, and are not permitted to leave the premises without permission from the principal. The number is limited to twenty-five, who all lodge under the same roof with himself. The house is large and airy, and the place is distinguished for health. All branches are taught, requisite to give the scholar a complete English and Classical education. The strictest attention is paid to the morals and manners of the students.

THE TERMS ARE:

For tuition, board, washing and fuel, $250 per annum, payable quarterly; for instruction in the French and Spanish languages, $10 each, per quarter. The scholars furnish their own beds, and bedding, and towels. As the number of pupils is limited, three months notice must be given of the intention to remove any of them, in order to give sufficient time to fill vacancies. When pupils are removed without such notice, payment must be made at the rate of $250 per annum, up to the end of three months from the time when the principal is informed of the intention to remove them.

Samuel Phinney, Principal.
Newburgh, Jan. 1840.

REFERENCES.

Rt. Rev. B. T. Onderdonk; Rev. E. Nott, D. D., President of Union College, Schenectady; Rev. John Brown, Newburgh; Messrs. Brown, Brothers & Co., William B. Crosby, Esq., George F. Allen, Esq., New York; Rev. Evan M. Johnson, Brooklyn; Messrs. Brown & Bowen Philadelphia; James Hunter, Esq., Woodstock, near Philadelphia; Messrs. Alexander Brown & Sons, Baltimore; or, the parents of any of his present or former pupils. t May 1.
January 18, 1840.

A GENTLEMAN from England, who has had an English Collegiate Education, wishes to obtain a situation as Assistant Classical Tutor in a College, or as Classical Instructor in a highly respectable Institute, where he would not have to attend to the discipline of the school except during the recitation hours. As he wishes to prosecute his studies for the Church, salary would be but a secondary consideration. He is allowed to refer to the Rev. Dr. Hawks, of Flushing, Long Island, for testimonials of his ability, &c.; and also to Joseph Fowler, Esq., of New York. Address J. C. B., care of Rev. Dr. Hawks, Flushing. Feb. 1—3t.*

A PRINCIPAL is wanted for a Ladies' Boarding and Day School, in the most healthy and pleasant part of the city. The house is large and commodious, the school rooms elegantly furnished. The furniture will be disposed of, on reasonable terms. Applicants please address M. O., Post Office, stating name and residence, and where an interview can be had.
Jan. 17th, 1840.

JOHN MORISON, Sexton of St. John's Chapel, having been appointed by the Corporation of Trinity Church, Superintendent of Funerals and Interments in the ground belonging to them.—

All applications for interments in their ground must be made to him from 10 A. M. to 3 P. M., at Trinity Church Vestry office, and at other hours at his house, No. 17 Clarkson street, near Hudson street. Jan. 25—tf

Just Published,

THE CHURCHMANS' ALMANAC FOR 1840.

Orders to be addressed to
JOHN R M'GOWN, 142 Fulton-street.

The Almanac may also be obtained from the following persons, viz: Charles Stimpson, jun Boston—Z Clark, Troy, NY—W C Little, Albany, NY—H Hooker, Philadelphia,—A D Brunner, Baltimore,—Joe Gill, Richmond, Va. Dec. 24

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* Since writing the above, the other papers have been received.

POETRY.

For the Churchman.

ELI.

Morn brake in beauty, and a mingled sound
As of sweet music met the ear. The dew
On vale and hill-side green, lay like a shower
Of pearls on emerald, while from the top
Of each uprising knoll, the subtle mist
Went up in tiny clouds to heaven. The flowers,
The fair young summer flowers, how beautiful
look'd they upon their mossy stems, weighed down
With blushing sweetness!—They were too lovely
Quite to bloom unwoo'd.—The gentle southwest came
With kisses as a lover's bland, and as
He fondly breathed upon them, far around
The delicate aroma filled the air.
Beneath a towering palm fast by the way,
Sat there an aged man, whose eye was dim
With the long watch of many years. His lip,
Shrivell'd and thin, however, quivered still
Whene'er to speak he strove, for time, with all
Its weight of sorrow, had not crushed, nor driven
Paternal fondness from his heart. Feebly
With his pale hand he grasped his staff, and turned
His ear toward Ebenezer. O how sad
And bitter then that old man's thoughts!
He prayed for Israel, and the ark. Alas!
He dared not pray for those for whom his heart
Bled, but his wrung soul went out in groans
For the devoted, and he did writhe in
Agony intense, for the blaspheming;
For Phinehas and Hophni.
There are some seasons in our being, when
We may live years in moments, with all the pains,
Hopes, pleasures of an age compressed into
An hour. 'Twas such an one with Eli.
Mem'ry, like Lot's wife, had turned back, and he
Again trode o'er his childhood's haunts, and thought
Of the sweet hours when round his mother's knee
With his young brothers he was wont to crowd,
To hear of Abraham, Moses, and the bonds
Of Israel in Egypt.
And then he was a stalwart youth; beauty
And health his dower; love glowing in his breast,
And Hope, with her bewitching smile, breathing
A thousand welcome flatteries in his ear.
He saw his own betrothed, robed in the grace
Of her young girlhood's purity, and quite
Forgot that age had wither'd, death had won;
So brightly real did the vision seem.
A parent next, with a whole world of new
Affections springing in his breast: And O!
The babe was beautiful, in truth: but as
He yearningly bent o'er it to bestow
The holy baptism of a father's kiss,
The spell was broken. Reality, sad
Stern reality had now possession!—
None may know, save they to whom the fell scourge
Is adjudged, how to extremest pain
A thankless child hath power to wring the heart
That loveth him! He knew his house was doomed,
And felt the hour was coming; but still wished
To say, "God's will be done:" He prayed.—At length
He heard a footstep, and his knees did smite
Together. There was a wail in Shiloh,
And a sound of terror and deep wo.
Fresh from the field of strife the messenger
Had come, and now the venerable priest
He stood beside, yet all unwilling still
To do his fearful errand. The battle—
How fares the strife with Israel? Fled not
The Philistines? [illegible]
Tidings of good or ill of mine? O speak
Then mercifully; what of Phinees?
My loved and erring; what of Hophni?—Slain:
Said the questioned.—He lifted up his eyes,
Dim though they were, and on his breast meekly
He laid his folded hands in silence. All
Hope of earth was over. The destiny
Of his misguided house had fallen now
As God had shown to Samuel. Once more
He prayed, not for release, but e'en for strength
To bear this his sore chastisement without
Repining. 'Twas granted. Calm, and serene,
His countenance became; and as he leaned
Upon his staff, he seemed with a firmer hand
To wield it. And now the messenger made
Mention of the ark; rehearsed its capture,
Desecration, and its possession still,
By the uncircumcised and heathen!—
It needed but this last: the seals of life
Were broke in twain, and as he backward fell
And died, he left a witness to the world,
That still the cause of Israel, and God,
Was to his heart, than his own household, blood,
Far dearer.

M. M. Mc Nary.

Brooklyn, January, 1840.

A WORD IN SEASON TO HIM THAT IS WEARY.

By a Clergyman of the Diocese of Virginia.

Isaiah l. 4.

My dear friend,—Without too much neglecting other parts of ministerial duty, I find it impossible to secure leisure for conversing with my parishioners as freely and as frequently as I could desire on that most important of all subjects—faith in Christ. I say most important, because, (as you will readily concede,) if Christianity be *any* thing, it is so *nearly* every thing, that nothing else is important, compared with it. In relation, therefore, to a subject of such immediate personal concern—believing that I myself may be implicated with you (see Heb. xiii. 17, and 1 Tim. iv. 16) should you too much neglect or too long postpone it—I feel constrained to adopt this method for ministering, if possible, to the increase, and profitable direction, of a becoming religious concern in you. And if any apology be required for attempting to interfere so directly with your religious sentiments and habits, I trust it will be thought sufficient that I plead the charge which I received at my ordination, and which requires me, among other things, to do all that in me lies, "to bring all such as are or shall be committed to my charge, unto that agreement in the faith and knowledge of God, and to that ripeness and perfectness of age in Christ, that there be no place left among them, either for error in religion, or for viciousness of life."

I trust I do no injustice to your feelings in presuming, as I do, that you are already so much under the influence of the fear of God as to be not indisposed to listen to a candid, and (as far as I can make it so) explicit, and serious exhortation to an immediate consecration of yourself to his service.

You have doubtless thought much on the subject of religion, and in your heart have often purposed, that at a more convenient season you would devote yourself to your Creator, and assume the responsibilities of a public profession of faith in Christ. But when, for any cause, you have been more especially moved to attempt the working out of your salvation, you have been discouraged by reflections something like the following:—I fear that for such an one as *I* am to attempt to be religious would be presumptuous—my heart is so hard and sinful—I have so much to contend with—I could not approach God in a right spirit—or when I have ventured to try, as sometimes I have, I fear it has not been in the right way—there is something wanting—it would not do for me to make a profession—I could not hold out—I see so many admitted to the holy communion, who seem to be no better than they were before—they are a great stumbling block—it appears to me it would be better for a man not to make a *public* profession, but try and serve God the best way he can, without any to-do about it—or, at least, it is prudent to try one's self somewhat further, and see if we be able to live as the Gospel requires, before making a profession—God knows the heart, and can appreciate our motives, and is surely too merciful not to make allowance for our difficulties. Do I err, my friend, in supposing that the foregoing or similar apprehensions and complainings of a doubting heart, have hitherto prevailed against your better resolutions, and detained you where you are? And yet, my friend, you would attempt, in vain, to single out the text in Holy Writ, which being fairly interpreted, comparing Scripture with Scripture, affords the slightest pretext for such hesitation. On the contrary, the Scriptures take it for granted that man has gracious ability afforded him, to *attempt* that which God enjoins upon us, sinners. Under the Gospel, calls to repentance, and commanded duty, proceed upon the supposition, that divine assistance *accompanies* and *co-operates* with the call and the command, just as the impotent man discovered in himself ability to stretch forth his hand, in the *attempt* to obey the word of Him who said, "stretch forth thy hand." Hence, further, the Gospel regards it as an in disputable fact, that there can be no "let or hindrance" in the way of our *entering upon* and "running the race that is set before us," but such as may be at once overcome by those who seriously try—calling upon God for aid.

The truth is, your apprehensions of a failure, were you *now*, with all your present unfitness weighing upon you, seriously to embark in this holy enterprise, arise from your losing sight of two most important truths, upon which I desire to fix your attention. The first is, that our Christian obligations spring not, as is generally supposed, from a *moral fitness* for the performance of them, but from the *relation* which we sustain to the Creator. And since the relation which you sustain to him is, in *all respects*,* the same as that of the most confirmed saint, except so far as you yourself are accountable for the difference, it follows that you are just as much bound to participate in all the ordinances of religion—to be, in a word, *holy*, as the most devoted servant of Christ. Whether you have any *disposition*, or *fitness* for the performance of your Christian duties, is a distinct question, and one of fearful import. But let it not be forgotten, that the *obligation* to "lead a godly and a Christian life," is neither weakened on the one hand, by the indisposition or unfitness of the creature, nor on the other, is it augmented by his willingness or sufficiency. Nor, if you reflect for a moment, will this conclusion *seem* to you to imply that the righteous Lord "reaps where he does not sow;" for in baptism—by which sacrament your Christian obligations were not *created*, but only *acknowledged* and *assumed* by you—in that holy sacrament, all the gracious assistance which your moral weakness calls for, to enable you to live as becometh "a member of Christ, a child of God, and inheritor of the kingdom of heaven," was made over to you by the terms of that covenant which baptism doth ratify and seal. And although you have violated that sacred compact by innumerable transgressions, so that what St. Paul says but too applicable to your own case—"If thou be a breaker of the law, thy circumcision is made uncircumcision"—yet "the gifts and callings of God are without repentance"—He will not be unmindful of his covenant, nor depart from his merciful engagements. So that, "to the praise of his glorious grace" be it spoken, his language to you is—"*Return* unto *me*, for I have redeemed thee, saith the Lord." Applying yourself then, *now*, to the work of your salvation, you have all the certainty of success, which "two immutable things," a divine oath, and a divine promise—can inspire.

And in accordance with the foregoing, you will perceive, by referring to the address which the minister is required to read, "in case he shall see the people negligent to come to the holy communion," that in the judgment of the Church, there can be no excuse for a baptized person, of discreet age, who abstains from that holy sacrament, but such as implies unrepented guilt.

But I have said that you overlook *two* important truths, in contemplating the difficulties in the way of attempting, without greater meetness, "to lead a godly and a Christian life." I have alluded to the first—viz., the error of supposing that you may, without decided criminality, disregard your Christian obligation, until you find in yourself the disposition and other moral qualifications for the discharge of them. The second most glorious truth which is overlooked by you, or which, to say the least, is not received into your heart, is this, that it is "by grace we are saved through faith, and that not of ourselves, it is the gift of God." And for the "removing of all scruple and doubtfulness," the promise is most explicit and unconditional, "ask and ye *shall* receive, seek and ye *shall* find, knock and it *shall* be opened unto you." Knowing how difficult it is for sinful creatures to realize, or conceive of, the unconditional freeness of the Gospel, you will excuse the pains which I shall take to fix your attention upon this feature of it. I insist, then, that this is the glory of the Christian system, that through Christ, and for his sake, God can "be *just*, and yet the justifier of him that believeth in Jesus"—that for Christ's sake, God has so graciously bound himself in our favor, that the forgiveness of sins is an act of "*faithfulness* and *justice*" (see 1 John i. 9.) in respect to those who "confess them—trusting unfeignedly in Christ for acceptance. I beg that you will be at the pains to examine, with much attention, the several portions of Scripture here referred to. Rom. iii. 20–28; Rom. iv. 4, 5; Rom. x. 5, 6, 7, 8, 9, 10; Acts viii. 36, 37; Acts xvi. 31; Luke xi. 11–13; John vi. 28, 29; 1 John iii. 23. Do not these Scriptures authorize, encourage, and *require* you to come at once to Christ? Can you *begin*, my friend, to please God at all, otherwise than by turning to Christ? Does not his glorious justice hotly pursue you, and threaten you with instant destruction, till that moment in which you submit your heart, and therewith your life, to God, in dependence upon Christ for pardon and acceptance?

Do you ask, then, what it is to turn to Christ? It is—renouncing sin, refusing henceforth wilfully to follow or be led by it—it is to pray for pardon, relying upon his merits, as the only ground upon which a sinner can be acquitted before God, *and*, coming to his ordinances, openly confess *herein*, that to his service you devote your life, and upon his merit you rest your hope. Do you still hesitate, because you are so sinful—because you lack confidence in yourself—because your convictions of sin are not more clear and affecting—because your heart is so insensible—because you have so little love to the Saviour and his ways? What is this, but to lament that you have not *more* of the characteristics of a renewed mind before you have taken the necessary steps in order to their attainment? To all such excuses Christ returns the same sufficient answer—"Him that cometh to me, I will in no wise cast out."

Do you still urge that you cannot thus commit yourself to Him that laid down his life for you—that although you pray to him, you cannot thus heartily trust in him, and look now to be accepted, in your present state, and solely for his sake? Here is the remedy—St. Paul says, "The law is our schoolmaster to bring us to Christ." Go place yourself under its discipline. Measure yourself by this perfect standard. Pray God that you may comprehend its spirituality, and the extent of its requisitions upon every child of man. Cease not to make your supplication to the Holy Ghost, that, the eyes of your understanding being enlightened, you may see yourself, when measured by this rule from heaven, as Job saw himself, when he exclaimed, "Behold I am vile, what shall I answer thee? I will lay my hand upon my mouth." Pray God that you may have such affecting views of his holiness, the exceeding sinfulness of sin, and the ruin to which you are exposed, while alienated from Christ, (Luke xiii. 7–9,) that you may no longer be able to allow yourself in a false peace, in a state in which God declares "there is no peace."

Do these things, my friend; persist in the doing of them, and you will find it ere long, an easy work to cast yourself, as you are, upon God's mercy, by casting yourself upon the perfect righteousness and finished atonement of his blessed Son. Then testify the *sincerity* of your repentance and the *reality* of your faith, by coming out from the world, and ratifying in the rite of confirmation, the obligations imposed on you in holy baptism. O, sir, when I call to mind what was done for you in that holy sacrament—the sacred obligations then assumed, the vows then made by *you* (answering by your sponsors)—when I reflect upon the long-suffering of God to you-ward, and his willingness, *now* to receive you, and be at peace with you, provided, only you be willing to return, and undertake in your own person, and in dependence upon his grace, the fulfilment of the promises and vows then made by you—when, I say, I call these things to remembrance, "my mouth is opened to you, my heart is enlarged toward you." "Would to God you could bear with me a little in my folly! And indeed bear with me," while I entreat you by the long suffering of God toward you, during all the thoughtless and impenitent years of youth—by all his amazing love to you, in sending his only-begotten Son to die for you, to "halt no longer between two opinions. By all the compassion of Jesus—by all his humiliation and reproach while in the flesh—by the pity which moved him to lay down his life for you—by his never-ceasing intercession for you at the right hand of God, and by all the fearful and glorious rewards which he will distribute at his second coming, I beseech you to "choose this day whom you will serve." By all the tenderness and love of that Holy Spirit, so often grieved by you, by all its overtures to enlighten, renew, and sanctify you, by all the remorse and agony of the second death, from which it would draw you aside, and by all the glory and felicity of the heavenly state to which he invites you, I beseech you to "seek the Lord while he may be found." By all the affectionate concern, and instant prayers, and frequent tears of the Church on earth—by the sleepless ministry, and pure affection of the holy angels, and by all the malice and scorn of devils, who stand amazed at your apathy, I entreat you to "call upon God while he is near." By the shortness and vanity of life, by the awful stake you have in eternity, for the sake of your family, for Christ's sake, "choose life, that you may live." By all the high and enduring capabilities of your priceless soul, for happiness or misery, I pray you, delay no longer, but now, "with your own mouth and consent openly before the Church, renew the solemn vow and covenant that was made in your name at your baptism."

DIOCESE OF NEW YORK.

The following extracts are made from the parochial reports presented to the 55th Convention of this Diocese. They present a very encouraging view of the state of the Church:

Trinity Church, Plattsburgh, Clinton county; the Rev. Joseph H. Coit, Rector.

The state of the parish is more favorable than it has been for some years past. The congregation has increased so much, that the pews in the Church are nearly all taken, and it is anticipated that ere long it will be necessary to enlarge the building. It would be injustice not to state the praiseworthy zeal of the ladies of the parish, who have purchased, within the last two years, a very commodious parsonage, and have more than half paid for it, by the avails of their industry.

At the late visitation of our Diocesan, in August, 12 were confirmed. The number of communicants is 50; Baptisms, (infants 27, adults, 2,) 29; Marriages, 10; Funerals, 5.

St. John's Church, Brooklyn; the Rev. Evan M. Johnson, Rector.

Baptisms, (children, 82, adults, 8,) 90; Marriages, 60; Communicants, 126.

The Sunday school was never in a more flourishing condition. The children are regularly instructed in the catechism. The services of the Church were never better attended, and the interests of "true religion" flourish. For this we "thank God and take courage." Collections have been made for missionaries in this and other states of our Union, and for various objects connected with the spread of religion and learning among the destitute of the *neglected part* of our own country. If an excuse be necessary for not exhibiting to the public a *great* amount of money, collected for a great variety of objects, it might be offered from the fact, that this congregation, mindful of the old and almost forgotten proverb, "to be just before you are generous," are making a laudable effort to pay *their own debts*, incurred in enlarging their Church.

All Saints' Church, New York; the Rev. Benjamin I. Haight, Rector.

During the past year, this parish has enjoyed a continuance of that prosperity and peace with which it was so largely favored in the previous year. The congregation has been much enlarged. The additions to the communion have been numerous, and throughout the parish there has apparently been a deepening interest in the duties of religion, and in the "heavenly ways" of the Church. The edifice has been improved, by the building of galleries for the Sunday scholars, the alteration of the main galleries so as to render them more sightly and commodious, and by the erection of a large and excellent organ. In this, as in many other matters, it is but just to say, that the parish is largely indebted to the enterprize and liberality of the members of the vestry.

The statistics of the congregation are as follows:

Families, 160; Baptisms, (infants, 47, adults, 9,) 56; Confirmations, 20; Marriages, 13; Funerals, 18; Communicants, (added 53, (18 from other Churches,) left, 23, died, 1,) 183; Catechumens, 90; Sunday school Teachers, 43; Scholars, 306.

Church of the Nativity, New York; the Rev. Solon W. Manney, Rector.

This parish may now be said to be established upon a permanent foundation, after great trials, and long and persevering efforts. By the liberality of new and unexpected friends, we have been enabled to finish a neat and commodious chapel, at an expense of about three thousand five hundred dollars. There is yet a small debt, which we have taken efficient means to liquidate. The Church, I am happy to state, is flourishing and increasing daily. During the past year I have preached twice on each Sunday; and since the completion of the chapel, in June last, have had public prayers on Wednesdays and Fridays.

Families, (10 added, 1 left,) whole number, 22; Communicants, (10 added, 3 left,) whole number, 49; Baptisms, 11 infants; Marriages, 14; Burials, 4; none of which belonged to the congregation.

St. Clement's Church, New York; the Rev. Lewis P. Bayard, D. D., Rector.

Baptisms, (adults 3, infants 48,) 51; Confirmed, 2; Communicants, about 250; Marriages, 27; Burials, (in the parish, 5, without the parish, 30,) 35.

Collections have been made, agreeably to the directions of the canon, for all the benevolent institutions of the Church in this Diocese; besides which, by a praiseworthy effort, this congregation has raised a sum, amounting to several hundred dollars, to pay off a debt on the organ, and the Church is now free of encumbrance.

The Sunday school continues its valuable aid to the Rector, in the instruction of the young members of the flock, and no interference is here felt in a work which calls for the utmost and combined effort of clergy and laity.

St. George's Church, New York; the Rev. James Milnor, D. D., Rector; the Rev. James W. Cooke, Assistant.

Since the last Convention, there have been added to the Communion, 33; Died, 7; Removed, 16; present number of Communicants, 406.

There have been performed 48 Marriages; Baptism has been administered to 10 adults, and 49 infants; total, 59.

The Sunday schools, under the supervision of the Rector and his assistant, have been carefully attended to by an adequate number of diligent teachers of both sexes. The scholars are in number about four hundred, being somewhat reduced in consequence of a continual lessening of the number of dwelling-houses in the lower part of the city, and the substitution of stores and warehouses in their stead.

The services of the Church have been conducted in the manner stated in the report of last year, with the addition of an expository Sunday evening lecture by the assistant, during seven or eight months of the year. The practice of substituting a public catechetical exercise instead of a sermon, in the afternoon of each communion Sunday, has been found to be both interesting and profitable to the children and youth of the congregation.

St. Luke's Church, New York: the Rev. John Murray Forbes, Rector.

This parish, by the blessing of God, has prospered as much during the past year, as during any previous year of the ministry of the present Rector. The Sunday school and Missionary Societies are in the most efficient state of usefulness. The parish duty has been rather more than usual.

Baptisms, (adults, 6, children, 84,) total 90; Marriages, 22; Funerals, 27; Communicants, added 40, total, about the same as last year, 260.

St. Mark's Church, New York; the Rev. Henry Anthon, D. D., Rector.

Interments, parishioners, 5, non-parishioners, 102; Marriages, 14; Baptisms, adults, 4, children, 83; of this number, 32 belonged to the Infant and Sunday schools, and were baptized on Good Friday.

Catechumens, 50. Fall Season for the duty from October to March. Spring Season, from April to July. Sunday Scholars registered, 140; average attendance, 60; Teachers, 15. Infant School, 120; average attendance, 90; Teachers, 2. Bible Classes, 2, from October until April. Wednesday evening Lectures, from November until April. Persons confirmed, 35; Communicants, (removed, 10, added, 20, added from other parishes, 26, total added, 46,) present number, about 160; Families, (removed, 13, added, 17,) present number, 135.

St. Peter's Church, New York; the Rev. Hugh Smith, D. D., Rector.

Marriages, 21; Baptisms, (adults, 3, infants, 72,) 75; Funerals, (of which 11 were of those attached to the parish,) 16; Communicants, (died, 3, removed, 51, added, 55,) leaving the present number about as before reported, viz., 160.

Notwithstanding the many removals, especially of communicants, during the year, there has still been a gratifying increase in the number of attendants.

Collections have been made for the Sunday School of the parish, for the Domestic Branch of the Domestic and Foreign Missionary Society, and for the General Theological Seminary, in addition to the other collections required by the Canons. Lectures, adapted to the seasons of Advent, Epiphany, and Lent, were delivered in those seasons respectively; and also a lecture preparatory to each administration of the Lord's Supper, except during the summer season.

The Sunday School has been in successful operation, and a Bible class for young ladies has also been held on Sunday, under the charge of one of the students of the Theological Seminary; both being under the general care and oversight of the Rector.

St. Philip's Church, New York; the Rev. Peter Williams, Rector.

Baptisms, (7 of which were adults, and 36 infants,) 43; Marriages, 19; present number of Communicants, 215; present number of Sunday scholars, 115, and of teachers, 17; the number of interments in our cemetery during the year is 93, of which the greater part were strangers.

The Rector and congregation of the above Church are colored persons.

(*To be continued.*)

COMPREHENSIVENESS OF THE CHURCH.

It was well said, by the Rev. Hugh McNeill, at a late meeting in Liverpool, that the Almighty, while he attended to great things, while he peopled immensity with worlds, and maintained comets and planets in their orbits, did, at the same time, attend to the finest fibre in the smallest blade of grass, to the most delicate texture, and the softest color, in the most refined of the flowers of grass, to the hairs of the head of every individual amongst his children—thus showing the most minute, as well as the grandest attention. His Church on earth, in that respect, resembled himself. The Church of God on earth had a mind, a heart, a hand, for kings, for princes, for nobles, for philosophers: and she had a mind, a heart, a hand, for the poorest, the weakest, the most degraded, and the most distressed of human kind—a mind, a hand, a heart, for the bustle of a great city; and a mind, a hand, a heart, for the lonely hill-side, the sequestered glen, the remote, detached, and neglected population of that which was all but a desert.

SKETCHES OF JERUSALEM, BY C. G. ADDISON, ESQ.

Mount of Olives.

After ascending once more into broad daylight, we crossed over the rocky path leading to the summit of the Mount of Olives, and we then arrived at a square plot of ground enclosed by a low rough wall of loose stones, and overshadowed by eight enormous olive trees which appear to be of very great antiquity. This is alleged to be the Garden of Gethsemane, "over the brook Cedron, to which Jesus ofttimes resorted with his disciples." A piece of ground, marked off from the rest of the garden, is confidently pointed out as the spot where our Saviour was betrayed by Judas, when the latter, "having received a band of men and officers from the chief priests and Pharisees, came thither with lanterns, and torches, and weapons." St. John, xviii. It is called by the Italian monks "la terra dannata;" or the "accursed ground."

This is certainly a most interesting spot. It is near the brook Cedron, and to the ancient road leading from the Mount of Olives into Jerusalem, and of all the tales and traditions treasured up among the pilgrims and ecclesiastics, this carries with it the greatest degree of probability.—But here, again, the absurd minuteness of identification made use of only tends to throw an air of ridicule over the whole history. A ledge of rocks at the upper end of the garden is confidently pointed out as the very spot where our Saviour found the disciples "sleeping for sorrow," and "a stone's cast" from thence is a small excavation, called the grotto of Gethsemane, which is positively affirmed to be the identical spot where our Saviour "kneeled down and prayed, saying, Father, if thou be willing, remove this cup from me; nevertheless, not my will, but thine be done." St. Luke. The grotto is covered by a small chapel, the keys of which are kept by the monks of the Latin convent.

The olive trees overshadowing this enclosed plot of ground appear to be of very great antiquity, and are held in the highest veneration by Christians of all sects, who positively affirm that they are the identical trees which stood on the spot in our Saviour's time! The trunks of the largest of these trees are of great size and of immense girt; they have become splintered and shrivelled with age, and are certainly great curiosities as vegetable productions.

Leaving the "Garden of Gethsemane," we traversed a steep path which ascends from the bed of the brook Cedron to the summit of the Mount of Olives. Numerous olive trees were scattered along the sides of the declivity, and around a mosque and convent which crown the lofty eminence. We hurried impatiently to the highest point, and then turning to the westward, a magnificent panoramic view of the whole of Jerusalem and of the surrounding country suddenly burst upon our sight.

The present city with its churches, mosques, houses, gardens, and fortifications, lay extended immediately below, and the eye took in at a bird's-eye view, every house and street, and almost every yard of ground. The scene was certainly very imposing, and the appearance of the city, with its domes and cupolas, and the minarets of the mosques, is from this point of view quite magnificent. The first objects which strike the eye are the two magnificent mosques occupying the site of Solomon's Temple. The one on the north is the celebrated mosque of Omar; that on the south is the mósque El Aksa. They are close to that portion of the city walls which immediately borders on the Mount of Olives, and with the courts, porticos, and gardens attached to them, they occupy a fourth part of the whole place, and present a most imposing appearance. The town rises gradually above these, and the most prominent object beyond is the Church of the Holy Sepulchre, with its two domes of striking aspect; the one being white and the other almost black. Here and there a lofty tower or a tapering minaret rises above the gloomy stone houses of the natives. Of these, the lofty tower or minaret, said to be built on the site of the house of Pilate, with its galleries and Saracenic decorations, appears most prominently to the eye, and the minarets of Ben. Israel, of the Seraglio, and the one said to be placed on the site of Herod's palace. Most of the private dwellings were covered with low domes, and my intelligent cicerone pointed out to me the different churches and convents, and a long range of stone buildings surmounted by small cupolas, which he said was a college of dervishes.

Altogether the city, as seen from the summit of the Mount of Olives, may be ranked as one of the finest of Oriental cities in its external aspect. A long line of battlemented walls, with their towers and gates, extends the whole way round the town, and a few cypresses and other trees throw up their lofty branches amid the porticos and gates of the mosques.

After the surprise and admiration which this prospect at first naturally excites has subsided, the bare, rocky, and desolate aspect of the surrounding country, and the solitude and silence of the city itself, most forcibly attract the attention. Neither in the streets, at the gateways, nor along the rocky mule-tracks leading therefrom, is there aught of life or animation. Some solitary woman, with her water-pitcher, climbing the craggy eminence, or some slowly moving pilgrims, are alone seen. The eye, on a closer scrutiny, discovers large tracts of open and waste ground within the walls, and many a ruined house and dilapidated building. There is none of the bustle and animation ordinarily perceptible about a large town. No moving crowds traverse the public thoroughfares; the ear strives in vain to catch the noise and hum of a large city, for such it appears to be; all is strangely and sadly silent. "The noise of the whip, and the noise of the wheels, and the prancing of horses, and of the jumping chariots," are no longer heard in Jerusalem.

VANITY OF EARTHLY SPLENDOR.

Abderame, Caliph of the Moors in Spain, reigned in the greatest magnificence and honor. After his death, the following was found in his writing:

"Fifty years have elapsed since I became Caliph. Riches, honors, and pleasures I have enjoyed in abundance, and have exhausted them all. The kings, my rivals, esteemed, dreaded, and envied me. All those things coveted by mankind, were bestowed by heaven upon me with a prodigal hand. In this long space of apparent felicity, I have calculated the number of days in which I have found myself happy; the number amounts to *fourteen*. Mortals, hence appreciate the value of splendor, of worldly enjoyments, and even life itself."

BEAUTIFUL SENTIMENT.

A deaf and dumb person, being asked what was his idea of forgiveness, took the pencil and wrote, "It is the odor which flowers yield when trampled upon."

THE PROPHETIC DEW DROP.

A delicate child, pale and prematurely wise, was complaining on a hot morning, that the poor dew-drops had been too hastily snatched away, and not allowed to glitter on the flowers like other happier dew-drops that live the whole night through, and sparkle in the moon-light and through the morning onwards to noon-day. "The sun," said the child, "has chased them away with his heat, or swallowed them up in his wrath." Soon after came rain, and a rainbow; whereupon his father pointed upwards: "See," said he, "there stand the dew-drops gloriously reset—a glittering jewelry—in the heavens; and the clownish foot tramples on them no more. By this, my child, thou art taught that what withers upon the earth blooms again in heaven." Thus the father spoke, and knew not that he spoke prefiguring words, for soon after the delicate child, with the morning brightness of his early wisdom, was exhaled like a dew-drop into heaven.

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Sept. 28. tf

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Rev. Daniel Shepard, A. M., *Principal.*
Mrs. Emeline P. Ten Broeck, *Preceptress.*

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Terms.—In consequence of the funds with which the institution is endowed the price of tuition, for any or all the branches, is fixed at $3 50 per term of 14 weeks.

Board can be procured from $1 50 to $1 75 per week. A limited number of male pupils may be received under the immediate charge of the Principal for $100 per annum, including tuition, board, &c.

The morals of the pupils will, at all times, be carefully guarded. Students may be admitted any time during the term.

The following is from the former President of Washington College:—"Mr. Shepard has passed through the regular course of studies in this institution, with an excellent character both as a scholar and a gentleman of correct moral principles and religious deportment, and is every way qualified for the education of youth."

Any other information respecting the institution will be given on application to the President or Principal.
ERASTUS ROOT, President.
Samuel Gordon, Sec'y. Nov. 16, 1839.

BOARDING SCHOOL FOR YOUNG GENTLEMEN, in Salzderhelden, near Goettingen, (Germany.)—This institution, which is intended for the education of American, English, and German young gentlemen, has for eleven years been in successful operation, and is under the management of Mr. C. C. Trott, who, after having received a classical education, served as an officer in the British Army in Spain; and then completed his studies in the Universities of Goettingen and Berlin. The course of instruction embraces all those branches which are calculated to prepare a young man for the study of any profession, or any practical career.—The German, French, Italian, and the ancient Languages, Mathematics, Geography, Universal History, Natural History, Surveying, Drawing, and Painting, Music, Dancing, Fencing, and Gymnastics. (The neighborhood of Salzderhelden is remarkable for its beauty of scenery, and salubrity of climate.)

The terms for Boarding and Instruction, including Washing, Fuel, Light, and servant's attendance, (exclusive of Music, Fencing and Dancing, for which, if desired, an extra charge will be made,) are, for pupils of the age from 8 to 11 years, $250, and for older ones, $300 per annum, payable half yearly in advance. And Mr. Trott has permission to refer to the following gentlemen, of whom the last five named, have been personally acquainted for several years with Mr. Trott and his institution, either of whom will furnish any further particulars;
Dr. Charles Beck, Professor, Cambridge, Mass.
Cornelius Oakley, Esq., New York.
Col. S. D. Walker, Baltimore, Md.
Alex. Walker, Esq., do
Lieut. Spencer Percival, Coldstream Guards, Quebec, L. C.
Charles D. Brush, Esq., Cincinnati, Ohio.
Dr. Theodore Telkampf, do
Dr. Louis Telkampf, Professor in Union College, Schenectady, N. Y.
New York, December 21st, 1839. 3m

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The course of instruction includes the French and English languages, reading, writing, grammar, arithmetic, geography, and astronomy, (with the use of the globes,) history, belles lettres, natural and moral philosophy, evidences of Christianity, history, antiquities and geography of the Bible, geometry, algebra, &c.

Drawing, music, and foreign languages will be taught by competent and approved instructers.

There are three departments in the school, so arranged that the pupils may be carried on from the rudiments of knowledge, taught at an early age, to the highest branches.

Special attention is also paid to the moral culture of the pupils. It is the aim of the instructers to educate the heart as well as the intellect. To this end a regular course of instruction in the holy Scriptures will be given under the immediate direction of the Rev. Benjamin I. Haight, rector of All Saints' Church; who will also visit the school statedly, and lecture to the scholars on the history, antiquities, and geography of the Bible, and on kindred subjects.

The school is designed to be a Christian school, where the pupils may be thoroughly trained in all the branches of a sound and liberal education, and so be fitted for the duties of life, and for happiness in the world to come.
April 24, 1839. tf

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